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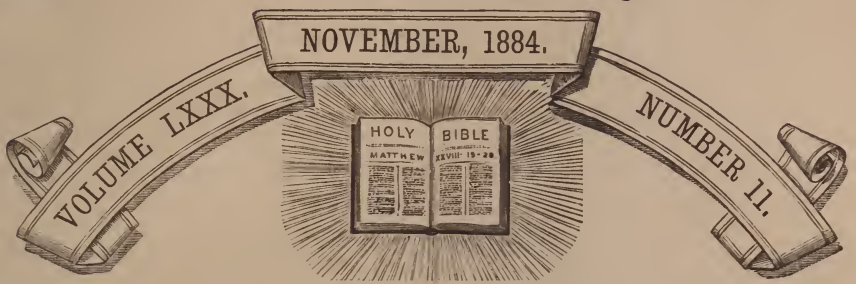

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THE

MISSIONARY HERALD.

VOL. LXXX. — NOVEMBER, 1884. — No. XI.

THE Annual Meeting of the Board, at Columbus, Ohio, October 7–10, occurred too late in the month to permit our magazine to delay its present issue long enough to allow us to print the full minutes of the sessions; these will be given in our next number. The papers of the Secretaries, the General Survey, and some other matter prepared for the meeting, will, however, be found in the pages which follow. It was the general impression of those present at the sessions, that in thoughtful and instructive addresses, as well as in spiritual power, the meeting has seldom, if ever, been excelled. The attendance was not large, except from Ohio, from which State more than one half of the guests provided for by the Committee of Entertainment came. There were no new features in connection with the occasion, except that a children's missionary meeting was held on Thursday afternoon, after school hours, when the First Congregational Church was crowded to overflowing by an audience of young people, who were intensely interested by the addresses made to them. This feature, it is hoped, will become a permanent one in connection with the meetings of the Board. On Wednesday evening a large overflow meeting was held, at which addresses were made by returned missionaries. Everything was done by the Committee of Arrangements, and by the people of Columbus, without distinction of denomination, for the comfort of their guests, and to promote the interest of the meetings. The pleasantest memories must have been carried away by all in attendance, as well as deeper impressions of the glory of God's kingdom, and the blessedness of service for him.

OUR NEW FINANCIAL YEAR. — The reports presented at the recent Annual Meeting, and the spirit of that meeting, all emphasized the importance of a decided advance in the regular donations during the coming year, if we are to meet the greatness of our missionary opportunities. A generous movement in this direction on the part of those churches which are accustomed to contribute to the American Board during the fall and early winter will give an impulse to those which are to follow on at a later day. Let us commence the year with larger plans and expectations than we have ever known before. So shall we best express our gratitude for what has already been accomplished, and our faith in the greater work of the future.

Dr. George Smith, in his "Short History of Christian Missions," gives some recent figures in reference to the missionary forces now engaged in sending the gospel to non-Christian lands. He affirms that there are one hundred organizations engaged in the work, and that they together send out 2,900 ordained missionaries, or, including medical missionaries, 3,120. Counting female missionaries, wives and single women, there are 5,000 European and American laborers in the field, and 30,000 Asiatic, African, and Polynesian native helpers. Protestant Christians have raised in one year for foreign missions $11,375,000, of which $7,650,000 are from Great Britain, $3,000,000 from America, and $725,000 from the continent of Europe.

Just as our last number was issued, a telegram was received from Madeira announcing that our whole West Central African Mission had been compelled, on account of troubles in the interior, to come to the coast, and that they had arrived at Benguela. These are sad tidings and wholly unexpected. It seems, from letters received after a portion of this number was printed, that an irresponsible Portuguese trader, Braga, whose previous attempts to prejudice King Kwikwi against our brethren were wholly unavailing, at last succeeded in arousing the king's anger, and he peremptorily ordered them to leave his dominions. Efforts to calm him proved futile, and at shortest notice the whole company were compelled to depart from Bailunda. Mr. and Mrs. Sanders and Mr. Fay had been previously called down from Bihé. As only a few men could be found to act as carriers, most of the party were compelled to walk, and little or nothing could be carried away. All, however, arrived safely, and for this devout thanks should be given to God. The governor at Benguela promises (and we trust the Portuguese government will aid him in this) to use his best endeavors to secure redress from Kwikwi for the loss of property, and we can hardly doubt that after a time, when the king's anger has cooled and he finds that he has been the dupe of a Portuguese trader, he will receive back our missionary brethren, and again manifest the friendliness which has marked his conduct up to the time when he was overpersuaded to expel them. Africa needs the gospel none the less because one of her kings has set himself against the Lord. Our brethren of this mission, in the breaking up of their homes and in this trying separation from their work, should be tenderly remembered in our prayers. Interesting extracts from the letters which give details of events will be presented in our next issue. It is expected that Messrs. Stover and Fay of this mission will at once visit this country.

What should we do for the heathen if we were in closer relations to them? Lord Aberdeen, presiding at one of the London anniversary meetings, told the story of a gentleman who, commenting on a statement made at a missionary meeting, that the thousands of pounds which had been spent were well spent, if only a single soul had been converted, said: "Do you not think that was rather strong? Could you quite endorse that?" "Yes," was the reply, "I should quite agree with it, if the one soul was my son." The intrinsic value of souls is by no means to be measured by their relationship to us. They are infinitely valuable in themselves, whether our kinship to them is near or remote.

FREQUENT allusion has been made to the attitude of the Buddhists in Japan toward Christianity. An association of various Buddhist sects, called the "Dai Nippon United Ecclesiastical Society," has been formed in Kioto for the purpose of propagating Buddhism. One of the methods sometimes employed by the Buddhists in certain places, for the advancement of their faith, has been a forcible opposition to Christian preaching. But recently the chiefs of the Shin sect have issued a circular calling on their priesthood to receive in submission any notifications issued by the government, and also condemning an appeal to violence in the struggle between Buddhism and Christianity. This must refer to the notification already issued by the government in reference to the disestablishment of religion in Japan.

WHEN we are inclined to say "Poor Madagascar," ought we not also to say "Poor France"? It is better to be oppressed than to be the oppressor. We should like to put by the side of some of the utterances of the Malagasy officials, the following extract from *L'Univers*, the leading organ of the Jesuits in Paris. Writing in reference to Madagascar, it says: "A colonial empire is necessary. It will exalt us in the eyes of the other nations, it will promote our expansion, and develop our legitimate influence. One of the first operations must be the occupation of Madagascar. If, in past times, we have wished for this pearl of the Indian Ocean, how much more eagerly must we long for it, now that the Suez Canal, dug by means of French capital, has brought it within eighteen days of Marseilles. By means of the Methodists (*sic*), the English have established their influence for years; by means of Catholic missionaries through the Jesuits, we may obtain the preponderance." And this is the nineteenth century, and in what claims to be a Christian journal!

THE recent diplomatic correspondence between the French and the Malagasy officials has been published, and, to our thinking, it is as creditable to the latter as it is discreditable to the former. The tone of Queen Ranavolona's ministers is calm, yet firm, and their letters indicate great ability. The tone of the French officials is petulant and discourteous in the extreme, so that the *London Times* can fairly say: "One asks in amazement whether these are really the accredited representatives of the great republic which writes 'Egalité' on its escutcheon and still talks of the 'rights of man.'"

THE ORDINARY RESULT.—The following extract from a letter of a wide-awake pastor of one of the churches in Ohio explains itself and illustrates "the logic of events." Rejoicing over an additional generous contribution from his church for Foreign Missions, he closes, sermon-fashion, with a statement and an inference. Please note the connection. "This, with other amounts which have been sent during the year, makes our contributions to the Board larger this past year than ever before." Is that the end of the discourse? By no means. The appropriate inference follows: "*The same is true of our contributions to Home Missions.*" Of course it is. It is a sure recipe, and will keep good for years. At the close of such a letter we expect the hearty words which mean more than they say: "With deep interest in the cause and most cordial greetings, Yours Fraternally." May God bless and multiply such pastors a hundred-fold!

Dr. Constantine, of Smyrna, writes that the Greek Evangelical Alliance has just sent out its first missionary. It is the first step in a movement which it is hoped will grow to large proportions. This man goes to Isbarta, a city of 25,000 inhabitants, composed of Greeks, Turks, and Armenians, and situated about three hundred miles east of Smyrna. The attendance at the Greek services at Smyrna has been excellent, even during the heat of summer, and in view of the deep interest manifested by the people, the brethren are looking hopefully for a special outpouring of the Spirit from on high.

"That we are on the eve of the greatest changes, every Buddhist priest acknowledges, every native editor proclaims, every government officer remarks, and every intelligent man admits;" so writes one of our missionaries in Japan. That empire is ready to receive the gospel. Are we as ready to bear to its people the gracious message?

Money on Hand. — The following extract from a letter from the pastor of a home-missionary church will explain itself, and furnish a good text for a sermon on systematic benevolence: "As to the new steamer *Morning Star*, my children will each take one share at least. S. has one cent a day given him, and saves for the Board, Home Missionary Society, and American Missionary Association, one cent a week each, so that *he has money on hand* to give whenever a call comes from, or for, either Society. He also gives one cent a week to the Sabbath-school."

"Morning Star" Correspondence. — From Illinois: "I am a little boy eight years old. I want to send you a turkey for the *Morning Star*. A lady gave me a turkey when it was little, and I kept it, and it grew up to be a large turkey, and I sold it and got ninety cents." One dollar was enclosed, entitling this lad to four shares of stock in the new vessel. The father of the boy adds: "We hope in a few days to arrange so that the little one of our family can also have a share. Her four months in this world have not taught her of the vast importance of the *Morning Star* in its mission; but her mother realizes it, especially as her marriage to a home missionary took her from the foreign work, where she had intended to labor." We shall put the name of that boy down on our list of missionary candidates for *Turkey*, and keep an eye on the little girl perhaps for Micronesia.

The weapons of Rome's warfare are sometimes anything but spiritual. Not long ago, a colporter, now employed by our missionary at Chihuahua, Mexico, was summoned by a village priest, who said to him: "I know you are a poor man; if you will go away from this place, I will give you fifty dollars." The response of the humble laborer was: "It is true I am a poor man, but I would not leave for five thousand dollars."

One of our missionaries in Japan writes that when a native would ask another if he would like to have him secure or make ready a man for any service, he asks, "Shall I make a man?" Our brethren in Japan are asking the officials of all Missionary Boards to "make men" for the service of the Lord in that empire. May the Lord of the harvest bring forth these laborers!

According to our promise, we give, as soon as it could possibly be prepared, a cut of the new *Morning Star* taken from a photograph. Of course the vessel, being unloaded, is not as deep in the water as she will be when on her regular voyages. As we write, the vessel lies at the wharf, in Boston, and is visited daily by hundreds of people, who are delighted as they examine the neat and commodious craft. It will be remembered that she is to be a sailing vessel, and is to use steam only in case of necessity, in calms or adverse currents, or in entering narrow passages, such as are found in most of the Micronesian Islands. She will never have her sails spread fully while the smoke is coming from her stack. It

is impossible to enumerate here the many gifts, large and small, which have been forwarded from all parts of the land, and from foreign lands, for the furnishing of the vessel and for the comfort of those who are to be on board. We doubt if there is a vessel that floats having so many stockholders, and every one of these stockholders is, and ought to be continually, by prayer and gift, a helper in the good work upon which the *Star* is going. What a volume of prayer will follow the craft as the breezes carry her away upon her errand of light! It is expected that she will sail for Honolulu, with a full freight, not far from the 25th of October. There are no missionaries ready to go in her this year, but she will take with her much of what the missionaries now in Micronesia need for the carrying forward of their work.

GENERAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1884.

BY REV. N. G. CLARK, D.D., SECRETARY.

[*Presented at the Annual Meeting of the Board, at Columbus, Ohio, October 7, 1884.*]

THE record of the past year is a record of work steadily and hopefully prosecuted in accordance with well-established and approved methods. Incidents of special interest have not been lacking. Remarkable displays of divine grace have shown that the gospel is indeed the power of God unto salvation. Tokens of divine favor abroad have been in singular correspondence to like tokens at home, illustrating the unity of the work under the guidance of the one Great Leader. Never was the outlook more hopeful; never such encouragement to vigorous and enlarged effort; never a time when the divine hand was more manifest in preparation for the ultimate triumph of the kingdom of Christ.

There have been the usual changes in the mission force. Some of the missionaries have been constrained by ill health to withdraw altogether from the foreign field; some have come home for a season of well-earned rest and recuperation; others, after such needed change, have resumed their labors; while others still have gone out for the first time.

So far as known, but two missionary names have been starred during the year, on the roll of over four hundred, one of these, the name of the Rev. William P. Alexander, so long and honorably identified with the work in the Hawaiian Islands, especially devoted to the raising up of a native ministry; and the other that of Mrs. Perry, of Sivas, Western Turkey, — a woman of rare virtues, devoted to every good work, called away suddenly in the midst of her days. It becomes us, therefore, to recognize gratefully the kind Providence that has watched over the lives and labors of our missionaries, and all the more that so few new missionaries have been added to their ranks, while new opportunities on every hand have taxed their energies to the utmost limit.

MISSIONARY CHILDREN.

Mrs. Walker continues, as in former years, her kindly care of missionary children in this country. Her house has also been the temporary home of several missionary families, greatly to their convenience. In addition to the usual grants from the Board, she has received from friends $2,441.89, and disbursed $2,394.65 for missionary children. The fund, the income of which is devoted to the same object, now amounts to $9,441.33 — an increase of $1,016.63 during the past year. There is still abundant opportunity for further gifts to make up the $50,000 needed.

THE MISSIONS.

As there has been but little change in the methods hitherto observed in the various departments of missionary effort, it will be enough to give here the general results accomplished, so far as they admit of tabular representation, and to note any items of special interest in the different fields.

AFRICA.

The genuineness of the revival reported a year ago in the Zulu Mission has been shown, not only in the number of converts received to church fellowship, but by the higher tone of Christian life in the churches. Great joy has been expressed by the people in receiving for the first time the Bible, complete in their own language. Nearly five hundred copies were at once purchased. New zeal in Bible study has been mani-

fested, and Christians have grown in knowledge and in grace. A remarkable movement in behalf of temperance was the natural result of the religious interest, while new zeal was manifested in behalf of education. The Board has occasion for gratitude that this mission, now approaching its Jubilee, can make so good a report concerning the various branches of Christian effort.

Along the eastern coast of Africa, for a thousand miles south of the Zambezi, the East Central African Mission has a clear field for its work. Begun with the intention of pressing into the interior as far as Umzila's kingdom, it has not seemed wise to pass by a healthful location easily accessible from the coast, and in the midst of a numerous population. After a year's residence in Inhambane, Mr. Wilcox is sanguine that no better point is to be found in Africa for the establishment of a mission.

Recent tidings have excited some solicitude for the welfare of the West Central African Mission, but no permanent interruption to our plans is anticipated. The mission has appeared to be fairly established, with one station at Bailunda, first reached on the highlands, and a second further inland, in Bihé. The natives have shown a friendly spirit, quite unlike the Portuguese on the coast. Much preparatory work has been done. The experience of nearly four years has shown that the location selected by our late secretary, Dr. Means, was wisely chosen.

MICRONESIA.

The most notable event of the year in this mission was the wreck of the *Morning Star*, which occurred on the twenty-second of February, as the vessel was attempting to enter the lagoon at Kusaie. She had nearly completed her work for the year, and though some inconvenience and additional expense have been incurred in consequence of the wreck, it is an occasion for gratitude to God that the lives of all on board were saved. The loss of two vessels at nearly the same place, in consequence of currents that often imperil the safety of a sailing-vessel, gives new emphasis to the need of steam-power, not to speak of its necessity for the proper care of the growing work. Happily the new *Morning Star* was already on the stocks, and is expected to leave Boston in a few weeks for Honolulu.

There is little new to report of the work in Micronesia, only continued and happy progress at most of the islands, preparation of young persons of both sexes at the Training Schools at Kusaie and Ponape, to bear the gospel message to the waiting islands. A new centre of such effort is to be established by Mr. and Mrs. Logan in the archipelago of Ruk. In no portion of the entire mission field are the labors and self-denials of missionaries attended by such remarkable transformations of character. A single example must suffice. The first island in the Ruk Archipelago to receive a Christian teacher four years since was Uman. The frightened natives fled inland at his approach. The visitor will now find there a large church with a commodious parsonage, a long stone wharf running into the sea, and, in the place of the former low thatched huts, a village of neat houses. A school has one hundred and seventy-five pupils, and the church more than seventy members.

HAWAIIAN ISLANDS.

Dr. Hyde, of the North Pacific Institute at Honolulu, continues his labors with more and more evidence of the divine blessing. Indeed, there is hardly any benevolent enterprise in the islands but is indebted to his wise counsels and efficient aid. Special interest attaches to efforts in behalf of the Chinese on these islands, under the supervision of Mr. Damon, who has just returned from a visit to China, undertaken with a view to ampler preparation for his labors. As evidence of his success in this last enterprise, it may be enough to say that he brought back with him, as Mrs. Damon, the daughter of Dr. Happer, a veteran missionary of the Presbyterian Board at Canton.

TURKISH MISSIONS.

As a result of the thorough and exhaustive discussion last year of the various questions at issue between the Board and the native churches in the Turkish missions, it is believed that a great advance has been made toward kindly and hearty co-operation, a better understanding of mutual relations has been attained, misconceptions on both sides have been cleared up, and a more adequate appreciation secured of the spirit and motives that should influence the conduct of those engaged in a common cause dependent on the guidance and blessing of the one Head of the Church. Conferences of missionaries and representatives of the native churches, which had previously been held to a limited extent, have now been instituted in all the different stations, with the happiest results. Plans and methods of work are fairly and fully discussed in these conferences, and all hearts are brought into nearer sympathy by the devotional services, as they come to know each other in the closer relations of Christian fellowship. If some questions are yet open, and if differences of views on some matters remain, still the results thus far have more than realized expectations.

Despite discouraging influences fitted to unsettle the minds of the people and to cripple the efforts of missionaries, there has been no suspension, but rather a vigorous prosecution, of all forms of labor. Considering the fact that the year under review was one of readjustment in many particulars, and that much time and thought which would otherwise have been given to direct Christian effort was spent in considering questions of policy, it is with no little satisfaction that we are able to report so much of substantial progress — new churches organized, over five hundred additions to the churches on confession of faith, schools of all grades well sustained, religious literature eagerly sought for, and many instances of generous, self-denying effort on the part of native Christians to sustain their own religious institutions, and make the gospel known to others.

In European Turkey the year has been a prosperous one, and the outlook was never more hopeful. The gospel, as set forth by missionaries and their co-laborers in the native ministry, is seen to be connected with whatever is promotive of the best interests of the people, in their education and their social and moral elevation. The religious press has been one of the most effective agencies in the furtherance of this sentiment. The fraternal relations existing between missionaries and their native brethren, and hearty co-operation in educational and evangelistic effort, are all that could be desired. If any one feature of special interest were to be singled out from the record of this mission, it would be the readiness of the people to help themselves, in a manly spirit of independence.

Some conception of the work in progress in the Western Turkey Mission may be had from the fact that during the year over seventy different publications were issued from the press at Constantinople, amounting in all to over eleven millions of pages, not including about eighty thousand copies of the Scriptures, or portions of the Scriptures.

The Greek work at the capital has made more progress than ever before. Remarkable success attends the city mission work, in charge of Mrs. Schneider. The condition of the "Home" at Constantinope and of other schools for girls, at Broosa, Smyrna, Bardezag, Marsovan, Sivas, and Talas, was never more hopeful than now. The high schools for young men and Robert College are doing a hardly less valuable work. In Smyrna a Home Missionary and Education Society, known as the Greek Alliance, gives promise of great usefulness, in developing a sense of personal responsibility for the cause of Christ. In Marsovan and in Broosa new discoveries in Christian benevolence have been made, by the introduction of tithes and weekly offerings. In the Sivas field, the persecution of believers by the ecclesiastical authorities, quite in the style of former days, has hindered the efforts of missionaries. The divisive labors of a Campbellite

Baptist, who devotes his energies to proselyting Protestants, have also interfered with them. On the other hand, as the indirect result of missionary effort, an important evangelical movement has been begun among the old Armenians. Three lay preachers have held meetings for young men in rented and private houses, and presented the doctrine of the Cross and the duties of the Christian life with singular simplicity and unction. A similar evangelical movement is in progress in the Cesarea field, where a congregation of from four to six hundred meets regularly for worship and the study of the Scriptures, sustains weekly prayer-meetings and women's prayer-meetings, and the Sabbath-school. If such a movement were to become universal, our original purpose in establishing missions in Turkey would be realized. Our desire is not so much that the people become Protestant, as that they attain to the richness and joy of the Christian life.

The reports from different stations in the Eastern Turkey Mission indicate substantial progress, and as many signs of promise as could well be expected in a year of no little agitation and uncertainty, and of steadily increasing poverty among the people. Added to this must be mentioned the attitude of the Turkish government as less favorable than heretofore. Missionaries have great difficulty in securing proper protection in traveling, and two of their number have been subjected to violence, for which no redress has as yet been secured, in spite of the most strenuous efforts of the American Minister at Constantinople. Yet, notwithstanding various hindrances, schools and churches have been well sustained, and work for women has been carried on with such success as to cause it to be regarded as one of the most important agencies in the field. Instances of remarkable self-denial and sacrifice on the part of native Christian communities are not uncommon. As evidence of this, it is enough to cite the contributions to Christian objects within the Harpoot station, amounting last year to $5,200 — a sum equal to six times that amount in this country, when estimated by the value of labor.

The college in charge of Mr. Wheeler is steadily gaining in influence and enlarging in numbers. The number of pupils in both departments the last year was 257, of whom ninety were young women. The stations, Bitlis and Van, have suffered much for want of missionary labor, Mr. Knapp being left without an associate at Bitlis, and Dr. Raynolds at Van. The unmarried ladies at these stations cannot supply the place of men for many forms of work, valuable as are the girls' schools in their charge, and remarkable as is their success.

Special interest in the Central Turkey Mission attaches to Adana, the scene of the great revival a year ago, to Aintab, the scene of a flourishing college of one hundred students, and to Marash, where a well-organized theological seminary and a girls' school of high grade are prepared to send forth vigorous and well-trained native laborers. Hadjin, far up on the slope of the Taurus Mountains, deserves mention for the heroic labors of Mrs. Coffing, in behalf of the women of that wild region. The largest and strongest churches in Turkey are found in this mission. Here, too, from the first, the relations of the missionaries to the native communities have been the most cordial; and here, too, is the liveliest gratitude to American Christians for the republication of the gospel in its simplicity.

In this field, during the last few months, has been witnessed as remarkable a triumph of grace as can be found in the annals of the church. On the night of Thursday, the 24th of July, a fire broke out in Marash, consuming the entire business portion of the city, that was to Marash all that the great Chicago fire was to Chicago. The capital which had kept thousands in employment vanished in smoke and flame. Stunned at first by the suddenness and dreadful force of the blow, "the Christian spirit of our brethren," writes Mr. Christie, "soon rallied and triumphed gloriously over all their sorrow." In place of lamentations were heard expressions of thanksgiving that the misfortune was no worse. Kindness and brotherly love one toward another ruled the

hour. On the Sabbath following, twelve hundred of the people came together for a meeting of prayer. So rich in blessing was this meeting, that daily meetings in the three churches were appointed for the week following. Well may all friends of missions rejoice in such fruit of missionary labor.

We would fain hope that a new era has begun in these Turkish missions, that the night of toil is far spent, and that the day is at hand.

INDIA.

There is little of change to be noted in this portion of the mission field. The advance of a year ago continues: in the direction of self-support, till forty-three out of seventy-one churches meet their currrent expenses; in higher education at Ahmednagar and Pasumalai, through which it is hoped to put into the field an efficient and well-trained native ministry; in woman's work both in high schools for girls and in visiting among the people; and in efforts to extend the work of evangelists into new sections.

In the Maratha Mission, marked success is attending an effort to establish a high school for a class of young men not hitherto reached. The church at Bombay, besides supporting its own pastor, undertook the support of a missionary of its own, at a point seven hundred miles away to the northwest. The churches of the city of Madura, in like spirit, have just engaged two evangelists for labor in the outlying districts. These are the beginnings of a work from which much is hoped in the future, as hundreds of villages about central stations are awaiting teachers and preachers. The Madura Mission dwell with particular interest on the success of Hindu schools for girls, and on the work accomplished among women in their homes, Bible-women working under the supervision of the different ladies of the mission. Mrs. Capron, for example, has had 726 women under instruction in their homes, by means of her Bible-women, and reports 16,000 persons in all who have listened to the reading and explanation of the Scriptures. She has also the care of four Hindu girls' schools, attended by over 350 different pupils.

In the Ceylon Mission, also, a very interesting work is in progress among the women, under the care especially of Mrs. S. W. Howland and the Misses Leitch. The latter ladies report eighteen Sabbath-schools and twenty-six day-schools under their care, and fifty-six moonlight meetings held during the last year, with audiences numbering from 100 to 200, and sometimes amounting to 500. Nor should we omit their remarkable success in promoting the cause of temperance. Such examples show the opportunity for self-denying labors in these missions open to earnest, devoted Christian women.

CHINA.

A good beginning has been made during the first year of the Hong Kong Mission. The original purpose to care for Christian Chinese returning from this country to their native land has not been lost sight of, and a mission-house will be kept up in Hong Kong to which they may resort, and from which proper regard may be had for them as they go to friends and villages in the adjacent country.

The "Oberlin Band" find much to encourage in the province of Shanse, in consequence of the favorable climate, the kindly spirit of the people, and the dense population easily accessible to their efforts. As yet, of course, it is a day of preparation. The language, the religious and moral ideas and customs of the people, must be thoroughly studied in order to the wisest methods of labor. Six ordained missionaries and one thoroughly educated physician have been detailed to this field.

The Foochow Mission has struggled through another year, with a very inadequate missionary force, and it is with great satisfaction that we record the early departure of

a much needed reinforcement, now present with us to share in the benedictions of this meeting, and then go on their way. The reports from different portions of this field give signs of promise of an early and larger ingathering. In one district twenty inquirers are referred to; in another, forty.

It becomes us to recognize gratefully the kind Providence that has watched over this mission during the last few months, while the wanton and barbarous conduct of the French seemed likely to excite the fury of the populace against all foreigners, and against all who bear the Christian name.

The North China Mission rejoices in signs of progress in all departments of their work: in additions to churches; in an awakened attention at very many different points, and a readiness to listen to religious truth as never before; in the respect shown to the missionaries, in their visits among the people; in the success attending medical work, in opening the way for the gospel; and in the remarkable interest developed in the Training School at Tungcho, and in the Bridgman School for Girls, with the happiest results on the life and character of believers, and in bringing others to the saving knowledge of the truth. Another sign of the time is the changed attitude of the government officials toward the missionaries, and their better appreciation of their object and labors. Nor should we omit the instances of individuals here and there in out-of-the-way places, devoting themselves to the spiritual enlightenment of their neighbors and friends. As we review the record of this mission and the rapid advance of the gospel in China during the last twenty years, we may well recall the words of one who better than perhaps any other man in this country understood not only the character of the Chinese but the changes in the progress — the Hon. S. Wells Williams, LL.D., — words uttered but a few days before his death: "God is going to do a work in China within the next few years that will astonish his church."

The mission of this Board in North China, alive to the situation, already seeing tokens of the coming movement, beg for a reinforcement of at least twelve new missionaries, besides two or three physicians, and point out the fields which they should occupy, now unreached by other evangelical agencies.

JAPAN.

The year past has been one of remarkable progress in Christian work in this mission. No other people are making such strides in Christian civilization. The leading officials of the government are not only not unfavorable to Christianity, but seem to realize that nothing else can save Japan. The danger is that there may be such a widespread turning of the masses to its formal acceptance as to overwhelm existing evangelical agencies.

The year past has been one of great spiritual blessing on the churches. They have received a baptism from on high that no language can adequately set forth. The prominent characteristics were intense conviction of sin, the sense of a present salvation through Christ, joy in Christian work, greater simplicity and directness of Christian effort. It is much that there was a gain of sixty per cent. to church membership, but it is more that believers have been brought to such living, personal consecration to Christ. In view of this fact, it is not strange that there should be a readiness to see and accept the gospel as never before.

We cannot here repeat details with which the friends of the Board are familiar. Enough to say that three new churches have been organized in our mission, making twenty-two in all, to which have been added during the year ending March 31, 736 new members on confession of their faith. Of the twenty-two churches, fifteen are reported as self-supporting, and the entire amount of aid received last year from the treasury of the Board by these young churches, the oldest of which was organized April 29, 1874, was less than $600, while their contributions to various Christian objects, as current church

expenses, missionary work, church building, and general benevolence, amounted to nearly $7,000.

Not the least hopeful feature of our portion of the work was the revival in the Training School at Kioto, marked by the profoundest conviction of sin, and a corresponding joy in a sense of forgiveness and an intense desire to work for Christ. Such was the religious atmosphere out of which passed a class of thirteen graduates, after a course of eight years of thorough collegiate and theological study. Grateful as the mission is for such an accession to its working-force, the regret is that it was not many times larger, so as to meet the exigencies of the time.

During the year a portion of the mission was transferred to Niigata, in the northwest province of Echigo, where a specially favorable opportunity was presented for missionary effort. The brethren thus set off were organized, for convenience, into a new mission, to be known as the North Japan Mission. Work has opened in that quarter with every prospect of success. Indeed, everything connected with the missionary work in Japan is indicative of early and rapid progress. Not the least interesting fact is the conviction entertained by thoughtful Japanese Christians, especially by the native pastors, that Japan may, in a few years, become a Christian nation, and take its part with other Christian nations in the evangelization of Corea, China, and Mongolia, or other portions of the unevangelized world. In view of such an outlook, is not this mission justified in its importunate appeal for enlargement, even to the doubling of the force now in the field, to improve this great opportunity which is without a parallel in the history of missions?

PAPAL LANDS.

Late, but at last, the American Board has an adequate force of missionaries to take part in the evangelization of Mexico, a country in such close relations with our own, and opening rapidly to our Christian civilization. Three men have been assigned to Western Mexico, and three to Northern, having respectively Guadalajara and Chihuahua as the centres of their operations. Their organization is too recent to report more than beginnings made, and the confident hope of success.

In Spain and Austria, considering that but a single ordained missionary is to be found in each, the year has been one of great promise. It is much that six evangelical churches have been organized in the north of Spain, with nearly four hundred communicants; that the gospel is regularly preached at eleven different centres; that Christian schools have been established, attended by over five hundred pupils, besides a seminary for the Christian culture of young women, the only one of the kind in all Spain; and that by the aid of the American Bible Society the Scriptures have had a wide circulation.

Not less hopeful, but less in extent, is the field cultivated in Austria. Here, too, the Scriptures and the religious press have had a large place in the plans of labor adopted. The earnest spirit of believers and their devotion to the work are very cheering. This mission in Austria is a witness to the truth and simplicity of the gospel, alike to Protestants of the state churches and to Roman Catholics. It makes but little show amid the millions of the population. It is rather a quiet light, clear and unmistakable in its character. It has compelled the respect and won the esteem of truly evangelical men in the old communities, and is strengthening their hands in efforts to work reforms, and to secure a living faith to those who bear the Christian name.

And this pre-eminently is our work in Papal Lands. We may not succeed in turning the masses to our evangelical churches, but we may secure to them in the end deliverance from the errors and superstitions which now cover the essential truths of the gospel that are held in common with us, and may thus bring them to the saving knowledge of the truth as it is in Jesus.

CONCLUSION.

Such is a brief review of the work of this Board — of its twenty-one missions among people civilized and uncivilized in all portions of the globe. Through its missionaries and a native ministry it is preaching the gospel in twenty-five different languages, in more than eight hundred towns and cities, on every Lord's day. It has gathered nearly four thousand young men and women into colleges and high schools for a thorough Christian education, and over thirty thousand children into its common schools, in which the Scriptures are daily read, Christian instruction given, and teachers and pupils unite in songs of praise. Fourteen new churches have been organized, and a larger number than usual received to Christian fellowship on confession of faith. But better than all, we recognize humbly, gratefully, the signal manifestations of the Holy Spirit in deepening and broadening the Christian life of the native churches, and toward our institutions of learning, especially toward the seminaries for young women. Thus by the success of the work now in progress, by the open doors on every hand, by his Spirit and by his guidance, our Lord is beckoning us on to more abundant service in his name.

GENERAL SUMMARY. 1883–84.

Missions.

Number of Missions	21
Number of Stations	79
Number of Out-stations	747

Laborers Employed.

Number of ordained Missionaries * (6 being Physicians)	158	
Number of Physicians not ordained — 7 men and 3 women	10	
Number of other Male Assistants	7	
Number of Women — (wives, 152†; unmarried, besides Physicians, 102)	254	
Whole number of laborers sent from this country		429
Number of Native Pastors	142	
Number of Native Preachers and Catechists	362	
Number of Native School-teachers	1,010	
Number of other Native Helpers	307	1,821
Whole number of laborers connected with the Missions		2,260

The Press.

Pages printed, as nearly as can be learned	20,000,000

The Churches.

Number of Churches	292
Number of Church Members, as nearly as can be learned	21,176
Added during the year, as nearly as can be learned	2,371
Whole number from the first, as nearly as can be learned	91,694

Educational Department.

Number of High Schools, Theological Seminaries, and Station Classes	50
Number of Pupils in the above	2,007
Number of Boarding-Schools for Girls	38
Number of Pupils in Boarding-Schools for Girls	1,711
Number of Common Schools	825
Number of Pupils in Common Schools	30,142
Whole number of Pupils	33,860

* Including seven still supported at the Sandwich Islands.

† Including nine at the Sandwich Islands.

FOREIGN MISSIONS THE TEST OF CHRISTIAN CHARACTER.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[*Presented at the Annual Meeting at Columbus, Ohio, October 8, 1884.*]

THE foreign missionary call abides the same through all generations: in the intensity of its personal application it is new every year. As a practical question it is as simple as it is sublime: To what extent will the disciples of Christ, dwelling in Christian lands, become in their own day messengers of the glad tidings of salvation to the unevangelized nations of the earth? As applied to our own land and our own generation, the question is: How widely and how efficiently will the men of America, during the closing years of the nineteenth century, proclaim Jesus Christ and him crucified to the men of Japan, of China, of India, of Africa, of Turkey, of Papal Europe, of Mexico, of the islands of the Pacific, and of any other accessible land to which the Providence of God shall specially summon us? It is a personal question, to be decided, as related to his own ability and opportunity, by each individual. It is also a public question, to be considered and, according to their measure of wisdom and consecration, decided by associated believers.

This is the question which in some form underlies and pervades the reports and discussions of every annual meeting of the American Board, and it must so continue with increasing emphasis so long as this Board is cherished as the main channel through which we present ourselves and our offerings for the spread of the gospel in foreign lands. So broad is the question when it is taken to our hearts in a manner commensurate in any degree to its importance, and so serious is it, as related both to individuals and churches, that it may appropriately be called the test of Christian character. In other words, the distinctively Christian purpose puts in the forefront our Lord's most aggressive work, the proclamation of his gospel to the entire world, or it ceases to be, in the proper sense, Christian.

I.

FUNDAMENTAL DOCTRINE.

This test may appropriately apply in the first place to our practical belief in the fundamentals of Christian doctrine. These are summed up in the comprehensive word of our Lord, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life"; a world sinful and perishing, exposed to a righteous and remediless ruin: a world redeemed through the interposition of divine grace in the sacrificial offering of the only begotten Son: provision for personal participation in this free and full redemption by every individual through the exercise of personal faith. These are the truths which must be so profoundly believed that they compel an utterance, becoming a personal message to every needy soul, even to the uttermost parts of the earth.

The same truths, by the inspiration of the Holy Spirit through the word of the Apostle Paul, are again compressed into one sentence: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them and hath committed unto us the word of reconciliation"; a world alienated from God, under righteous condemnation, on account of sin: God in the crucified Christ reconciled to the world and making full provision for its deliverance: this word of reconciliation committed in trust to those who receive it, to be by them communicated to all mankind. These truths thoroughly believed, by their very enunciation, constitute a mighty aggressive force.

(1) Take, for example, into serious consideration the clearly revealed fact that the

race of man has apostatized from God, and that the whole world lieth in wickedness, guilty, justly condemned, under the power and the righteous penalty of sin. Let this fact be vividly apprehended in its concrete form as related to the men of to-day. They may be civilized or savage, enjoying the comforts of life, or enduring its privations, they may differ as to degree of knowledge and opportunity, as they do in the place of their habitation and in external appearance, but the main fact, and the most important fact, as to them all is the same; they were created capable of knowing God, and they have all turned aside out of the way, and have come under his righteous condemnation. And here they are to-day beneath the heavens which declare his glory, walking upon the earth which is full of his riches, wilful transgressors against his law and against his love, cherishing the sin which is their doom, and going on swiftly toward their deserved and unending retribution. Apply this thought definitely to a single individual, considering what for him it means to abide evermore under the thraldom and woe of cherished sin, sinking down into the depths of despair. Multiply the individual by the tens, the hundreds, the thousands, the hundreds of thousands of Japan, of China, of India, of Africa, of the entire heathen world, their condition portrayed in the first and second chapters of the Epistle to the Romans. Sometimes the long procession has been pictured as passing by us through the protracted hours of a day, of a night, of another day and another night, and yet another and another, through the days and nights of a week, a month, a year, a score of years, an entire generation, another generation following; and so the interminable procession goes on, emphasizing the dreadful power and penalty and doom of sin. The only objection to such a description as this is that it is utterly inadequate to give a picture of the reality. No human imagination can represent that, and none need attempt it. If the fact itself clearly revealed to us in God's own word impress us not, we shall fail to be impressed. But surely it is a fair question, though somewhat incisive, "If you honestly believe that the multitudes of men of all nations and peoples on the earth are perishing in sin, why do you not put forth a hundred-fold the effort you do to save them? You honestly believe that this is the condition of millions of the human family in Africa and China. What have you done during the last year to rescue them?" Possibly, indeed, this inquiry is put to us as a taunt, and it might be easy to retort upon the questioner. And yet, when soberly asked, is it an unfair question as a test of Christian character?

(2) Take another of the great truths to which allusion has been made. The Lord Jesus Christ has tasted death for every man, and has so provided for every man's deliverance. The way is as simple as the idea of personal trust in the gracious, Almighty Deliverer can make it. "The blood of Jesus Christ cleanseth us from all sin." That is enough. Put it into every language under heaven. Carry it definitely and personally to every soul. Push through every obstacle to do it. Let no individual fail to hear it. It is sufficient for every one, able to save even to the uttermost. You positively believe this fact. You glory in it. You set it over against the power and doom of sin. You call it "the glad evangel." You sing anthems of praise over it. *Do* you positively believe it as related to every inhabitant of India, of China, of Africa, of the islands of the sea? To how many of them have you proclaimed that gospel during the past year? At what cost of treasure and of personal sacrifice? How broad are our plans to-day? how intent are we upon their execution that we may bear this message to every one who can be possibly reached during the year to come? Is not this a fair test of Christian character?

II.

SPIRITUAL LIFE.

The question is more emphatic when we consider that in the genuine Christian character is included not merely practical belief in certain important truths, but pre-

eminently spiritual life, even the life of Christ himself. That life was love, love for the lost race of man, love for every perishing soul. Christ clearly discerned the utter hopelessness of man in his sin. He saw down the fathomless depths whither that sin was sinking him. He beheld also the sublime heights toward the infinite and eternal God up which that soul redeemed might ascend. From those depths he stooped to deliver, up those heights he rose to exalt, and his self-sacrifice is the divine yearning over every perishing soul. To what degree is this love of Christ our own personal life? How powerfully does it constrain? How urgently does it impel? How intensely does it burn as an unquenchable flame? No words can possibly express the profound tenderness of the longing heart of the Lord Jesus Christ to-day in behalf of men under the thraldom of sin in Africa and in India. To what extent do we share in these intense longings? Our foreign missionary consecration answers the question. It is a fair test of Christian character.*

III.

LOYALTY TO CHRIST.

Add to this the consideration of personal loyalty to Christ as Commander who has placed us under definite orders. It is difficult to conceive of any energy of language, by which the distinctive foreign missionary idea could have been thrust out into bolder prominence as constituting the aggressive Christian spirit, than that of the final authoritative word: "Go ye into all the world, and preach the gospel to every creature." This is the embodied idea of Christian discipleship, a man under orders, swiftly bearing a divine personal message to men who never heard it, enjoining upon them instantly to receive it, and to become similar messengers to others. That is the token to be everywhere recognized as the Christian badge: "Go ye, — disciple all nations, — teaching them what I command you." There can be no question as to the significance or the personal application of such a command as this. What that command will do with us, whither it will direct our steps, how it will determine the use of our time and energy, into what occupation, into what distribution of property, into what precise form of service, into what degree of self-sacrifice, these are serious personal inquiries, suggesting the seriousness of personal responsibility. But the question of obeying the command with an entire, continuous devotion of all we have and are, be it here or far away, as a definite personal foreign missionary consecration, this surely being a question of personal loyalty to the Divine Commander, is a fair and fundamental test of Christian character.

IV.

PERSONAL GRATITUDE.

We might continue the inquiry as related to our own personal indebtedness to our Divine Benefactor, and the degree of our appreciation of what he has wrought in our behalf. How much do we ourselves value "the unspeakable gift," "the unsearchable riches of Christ?" What is the preciousness of the atoning blood, of forgiveness of sins, of eternal life, to our own souls? "How much owest thou unto thy Lord?" How much lovest thou him who gave his life for thee? We answer these questions by what we do or fail to do, by what we give or decline to give, for the proclamation of the same glad tidings to those who most need to receive them. It is a fair test of the genuineness and depth of our Christian character.

* "Christ's sacrificial love, the type and measure of Christian love, is of the essence of Christianity." — *Professor Samuel Harris, D.D.* The same idea is well put, in a recent periodical, as follows: "Missionary effort is doubtless the spontaneous outcome of spiritual life. The church must tell it out among the heathen, that the 'Lord reigneth,' when it has once felt the power of divine grace. Missionary effort is the response of real gratitude for redeeming grace; it is the expression of sympathy with all the misery of unforgiven sin and Satan's bondage."

V.

ACCEPTANCE OF THE DIVINE PROMISES AND POWER.

We might prosecute the inquiry as related to faith in the Divine promises. How broad is our outlook? How well do we appreciate "the gospel of the *kingdom?*" How completely do we accept the pledge of the divine presence and the divine assurances of success? How thoroughly do we understand that entireness of self-surrender in the missionary work which appropriates the full energy of the Divine Spirit "according to the power that worketh in us"?

It is much easier to ask these questions than to answer them. But they certainly suggest how seriously the degree of our personal consecration to the foreign missionary work is testing Christian character. Can we stand the test?

VI.

CONSECRATION OF PROPERTY.

The roll of the living membership of the evangelical churches of the United States records to-day over ten million names — one fifth of the entire population. Four hundred thousand of these names — one twenty-fifth of the whole — are members of Congregational churches, the main constituency of the American Board. Their foreign missionary donations, including the gifts of churches, of Sunday-schools, of the three Woman's Boards, and of individuals, reach the annual average of one dollar a member. But during the last year one individual, a man in quite moderate circumstances, gave into the treasury $2,000. Another person, by no means wealthy, living himself in a very economical manner, contributed $2,500. Still another person, whose name is unknown, save to him who seeth in secret, has sent to us during the year, three memorial gifts, amounting in all to $6,000. There have also been several personal donations ranging from $100 to $1,000 each. One church has given over $8,000, and the contributions of some others have ranged from $1,000 to $5,000. Moreover, several thousand dollars have been donations from churches and individuals outside of the United States. Only by including all donations from from all sources, and distributing the entire amount among all the four hundred thousand members of Congregational churches, do we attain the annual average of one dollar a member. As an actual fact, there are probably two hundred thousand of this number who give nothing at all, and another one hundred thousand whose gifts do not average an annual dime. The most careful analysis of the sources of our donations from our churches makes it probable that somewhat more than three fourths of the total contribution is given by somewhat less than one fourth of the membership; and even as to these, none know better than the donors themselves that the proportion of those who, by self-denial, give all they possibly can is small. Most honorable exceptions there are to this statement; we know well that God keeps the record; but we also know that these are the exceptions and not the rule. Taking this statement at its best, an annual average, for the spread of the gospel among the unevangelized millions of the heathen world, of one dollar a member, two cents a week — how does this read as the test of Christian character? Are we quite ready to have this abide as our permanent record?

VII.

CONSECRATION OF PERSON.

Take another view. Of the four hundred thousand members of the Congregational churches in the United States, an average of one in a thousand has gone abroad as a personal messenger of Christ to the heathen world. Nine hundred and ninety-nine out of the thousand are in this land where one person in five is a member of some

evangelical church, and one person in six hundred is an evangelical minister. Moreover, of our Congregational ministers in active service, only four out of a hundred are in the foreign work; ninety-six are here at home. A considerable number of these ninety-six in the active ministry, a considerable number of these nine hundred and ninety-nine in the churches, are as thoroughly consecrated to foreign missions as are the four in the hundred, or the one in the thousand, who have personally gone abroad; and yet the record as it stands is most seriously significant, constituting, as it does, another of the tests of Christian character. Are we quite willing that this also should abide as our permanent record?

VIII.

THE MISSIONARY SPIRIT IN THE HOME CHURCHES.

Suppose we should pursue our inquiries into the history of particular churches and pulpits. How many times during the past year has the definite foreign missionary consecration entered into the instructions and pervaded the devotions of the sanctuary? How thoroughly has it permeated the social worship of the week? In reply to such questions as these, there are ministers and representatives of churches not a few, whose response will be hearty and prompt. If there be any topic, which they know is uppermost in their thoughts, kept prominent always and everywhere, as first in importance, underlying all else, it is the advance of the kingdom of Christ throughout the world. This enters vitally into almost every sermon and every supplication. The missionary concert of prayer is the central attraction of every month, dear alike to old and young, full of spiritual life and power, around which gather the whole work and training of the church. No one can come within the atmosphere of such a pulpit, and church, and Sunday-school, but it is at once apparent that the controlling thought entering into the study of the word, into doctrinal instruction, and into every department of practical work, is: How shall we accomplish the most in our day for the spread of the gospel throughout the world? To this all else is subordinate. Happy are such churches and such pastors! May God multiply them a hundred-fold!

But this is not true of all. Indeed there are some to whom the simple question: Have you ever surrendered yourself to a definite personal foreign missionary consecration? is a new, perhaps a startling, possibly an impertinent, question. And yet it is the test-question of Christian character.* What is the significance of preaching, or praying, or living, if this question has not been both seriously considered and honestly answered?

And the answer from every loyal disciple of Christ must be the same and will carry with it everything else. It will emphasize the truths preached in the pulpit and taught in the Sunday-school. It will give the type to every season of religious revival. It will direct us to the best methods of generous and systematic beneficence. It will everywhere broaden Christian thought, enlarge Christian inquiry, deepen Christian purpose, intensify Christian zeal, and put a new significance, as well as a new energy, into every department of Christian work. Why should not the response be prompt and hearty?

Looking upon the millions of Japan, of China, of India, of Africa, gathering about us to-day, nearly all of them easily accessible, waiting for the message committed to us

* A recent missionary periodical makes the following statement: "In one of the stations of the China Inland Mission, an old woman had satisfied the missionaries, by her conduct and earnestness, that she was truly converted; but, for some unknown reason, she did not apply for baptism. At last one of the missionaries asked her why she delayed. Then she said: 'You know Jesus said to his disciples, Go ye into all the world and preach the gospel. I am a poor old woman, nearly seventy, and almost blind: I cannot go into all the world, and preach the gospel. I am willing to tell my husband, and my son, and his wife when he marries; I am willing to tell my neighbors; and I could, perhaps, go to one or two villages; but I cannot go unto all the world.' She was assured that the Lord would accept her services according to her ability, and was joyfully baptized. Would it not be well for some more highly favored persons, who call themselves Christians, to apply to themselves the old Chinese woman's test of discipleship?"

in trust; with such abundant treasure in our hands, capable of becoming "the true riches," even life everlasting, for thousands of redeemed souls, "out of every kindred and tongue and people and nation"; with the exhaustless resources of the Divine Spirit at our disposal if we will but lift up our hearts and accept them; and with our one grand missionary opportunity swiftly flying by, why should we not recognize our privilege and power by throwing ourselves into this divinely appointed channel, all the activities of the Christian ministry and church devoted to one thing, the bearing of the gospel in our own day to all mankind, and so testing, not Christian character alone, but that which is above, beneath, around, and within it, and which we may be quite sure will stand the test — the mighty power of the Lord himself? For this sublime work, in the name of the Master, we claim the person, we claim the time, we claim the energy, we claim the property, of every disciple of Christ. Let him withhold any one of these at his peril. Let him rather surrender them all, without an hour's delay, as his abounding joy.

SELF-SUPPORT OF NATIVE CHURCHES.

BY REV. N. G. CLARK, D.D., SECRETARY OF THE AMERICAN BOARD.

[*Presented at the Annual Meeting at Columbus, Ohio, October 8, 1884.*]

THE question of self-support on the part of native churches in the foreign field marks an advanced stage in the missionary enterprise. So long as it was difficult to gain access even to a few of the population in a given field, and years passed before a single convert was made, or a single church was organized, there was but little occasion to consider it; but this question is really one of the greatest practical moment from the very start, if we would develop a genuine Christian life, and secure a healthful growth in the native churches. The faith that is the gift of God is not the formal adoption of a new creed, with special rites and ceremonies, but it is a new life, — a faith which worketh by love. Activity, self-denial, and personal sacrifice for the cause of Christ are essential to any real life or growth in a Christian community. The native pastor whom his own people support, who preaches in the church edifice that they have built, however humble, is quite another man to them from him who receives his salary from a foreign society, and preaches in a house built by foreign funds. The Armenian who, on going to church, always looked first at the rafter which he had furnished for the roof, was a typical man. Self-help is necessary to self-respect, and the two united are the condition of genuine Christian character, which nowhere more than on missionary ground commends the gospel, and does honor to the Christian name.

Now that the world is open to effort, and there is a call on every hand for the enlargement of missionary operations, there is no question of more vital moment than this of self-support, as we would plan for the evangelization of the world.

It is obvious that there is a limit to what one people may be called on to do for another. The Christians of Great Britain and America cannot be asked, or expected, to maintain educational and religious institutions for the millions of India and China, not to mention other countries. To what extent, then, should pecuniary aid be given to native Christian communities? This is a question that now presses upon the attention of every missionary society.

It is easy to affirm in a general way that every people is endowed with the ability to sustain of itself such institutions as are really necessary to its best intellectual and religious life. If we had a people homogeneous in character, receptive of Christian ideas, and there were no limitations of time prescribed by adverse influences from without, or by moral and physical degradation from within, it might be enough to introduce

the leaven of the gospel, and leave it to do its own appropriate work. No recourse to foreign aid would then be needed, beyond the support of a few missionary families, and such expenses as might be incidental to the translation and publication of the Scriptures, and possibly the introduction of a few schools and the beginning of a Christian literature. But instead of a people of this character, instead of races homogeneous, unprejudiced, and receptive of the gospel, we find them too often separated into classes, the slaves of superstition, and loaded down with traditional errors and vices. Their condition may be one of great and increasing moral degradation, as the result, not only of their own evil ways, but of evil influences imported from abroad. Time here comes in as an important factor. The possibility of any recovery may be becoming less and less, while the difficulties in the way are all the while increasing. The native population of the Ladrone Islands, for example, brought into contact with European civilization, unrelieved by the influences of the gospel, has utterly perished from the earth. On the other hand, foreign missions have practically saved the native population of the Hawaiian, the Samoan, and the Fiji Islands. With such races it is now or never. There must be no delay in the use of the requisite men and means to push the work of evangelization as rapidly as possible. So, too, of a highly civilized people like the Japanese, who have largely outgrown their old systems of religious faith, and are eagerly receptive of new ideas of whatever sort. Brought into contact with the current infidelity and materialism of the age, through the easy and rapid means of communication, no time is to be lost, and no efforts spared, if Japan is to become Christian.

Again, in beginning a new mission, it may not be possible to reach the people as such. Divided into classes, the higher may be entirely satisfied with their present condition, and bitterly opposed to any innovations against time-honored customs or the teachings of their sacred books. The more highly civilized a people is without the gospel, the more difficult it commonly is to reach the higher, or even the middle classes, — those, in short, who have the means to maintain religious or educational institutions for themselves. Hence, with rare exceptions, only the lowest class and the poorest is accessible at first, and possibly only such individuals as are employed by the missionary teacher, who learn to esteem him for his personal integrity, and so, at last, become ready to accept his teachings. Such has been missionary experience for a time in India and China, and to some extent, also, in Papal lands. Now, the question is: Shall these, our fellow-men who are humbly seeking the truth, receive such assistance as may in some measure offset their special embarrassments, and enable them the sooner to realize in their lives, and in the lives of their children, what the gospel is, so as to commend it to their countrymen? Love to our neighbor would seem to prompt to such assistance.

The limit to such aid is prescribed by the peculiar circumstances of each case. It is simply what is required to help individuals and communities to overcome the depressing or unfavorable influences to which they are exposed, and to enable them to attain a genuine, vigorous life. Any aid beyond what is absolutely necessary weakens the recipient, — and weakens, too, in proportion to the aid received. There must be nothing to awaken a sense of dependence, but, rather, of self-reliance and manly self-respect, such as gratefully acknowledges the assistance given. The most strenuous exercise of their own powers is at once the condition for receiving aid, and for a just appreciation of it when given.

Individual missionaries have differed, and will differ, in their judgment of the ability of the native communities to help themselves, and of the urgency of efforts to be made to secure their independence of foreign help. Grave mistakes have not infrequently been made, and embarrassing precedents established, from too great freedom in the use of mission funds. Were missions now to be begun in India or Turkey, a more stringent policy would doubtless be adopted. Experience has taught some useful lessons.

The views entertained by the American Board were formally stated in an outline of mission policy adopted in 1854, and more fully elaborated by Dr. Anderson in his "Lectures on Foreign Missions." The one controlling principle of its mission policy is the establishment at the earliest practicable moment of self-supporting, self-governing, and self-propagating institutions of the gospel. In short, its work as a Foreign Missionary Society is done in any given field when the leaven of the gospel is well introduced, and such institutions are established as will secure not only its permanence, but its early and rapid extension throughout the entire population. The trouble is to carry out the principle, and to observe the necessary limitations.*

The experience of a missionary to one people will not serve for another unless of substantially the same grade of civilization and of the same native characteristics and physical surroundings.

NATURE-PEOPLES.

And here we may well recognize the distinction which the Germans make between "nature-peoples" and peoples more or less civilized. Among the former, all life, social, political, and religious, is in its simplest elements, and the gospel, when once received, reaches all classes and moulds their entire life. No elaborate systems of worship, no sacred books, with priestly orders to interpret them, no nicely wrought out distinctions of social life, are to be set aside, as among civilized races. In this class we have, for example, the natives of the Hawaiian Islands, of the South Seas, the Malagasy, the Bechuanas, and the Basutos of South Africa, the Karens, the Kohls, the Santhals, and other aboriginal tribes of India. Amid such races the gospel finds access to the people as a whole; to the chiefs and leading men often in advance of the common people. Years of patient labor may be necessary to convince them of the good intentions of the missionary, and of the worth of the gospel he brings to them; but it is received at last by all classes as indeed good news, and often, too, as the condition of progress and civilization.

The first missionaries to Maui, in the Hawaiian group, were welcomed by the native chiefs, houses provided for them, and a building at once erected for church purposes. At a later day, instead of funds from the Board to pay for the support of native preachers in the Hawaiian Islands, the people contributed to the support of the missionaries, who were at one time so numerous as to have almost entire pastoral charge in the islands. The great stone church in Honolulu, that conspicuous landmark as one draws near the island of Oahu, was erected by the native Christians at an expense of over $30,000. In like manner, through Micronesia, and the South Seas generally, there has been a readiness to receive Christian teachers as fast as their true character became known, and, besides assuming the support of their own churches and schools, to contribute men and means toward sending the gospel into the regions beyond; a readiness that would do credit to Christian churches in our own country. The Hawaiian churches have sent over fifty of their sons and daughters, and expended $80,000 for the evangelization of the Marquesas, Gilbert, and Marshall Islands. Their contributions for various religious objects at home and abroad, for the year 1870, when they ceased to be reported to the Board, amounted to $31,070.60. The native Christians of the Samoan Islands, besides supporting their own churches and schools last year, contributed $7,000 to the treasury of the London Missionary Society. Indeed, it is not too much to say that the 350,000 Christians, embracing

* For missionary literature on the difficulties in the way, and on the success of wise and persistent effort in this direction, see Wheeler's "Ten Years on the Euphrates"; "Sermon on Tithes," by the blind Armenian preacher, familiarly known as John Concordance; Carpenter's "Self-Support," illustrated in the history of the Bassein-Karen Mission; and papers presented at the Osaka Conference in May, 1883. To these may be added the histories of the Fuhkien and Amoy Missions of the English Church Missionary Society and Presbyterian Board, and William Taylor's "Ten Years of Self-Supporting Missions in India."

a large proportion of the population of what are known as the South Pacific Islands, most of them but a few years out of heathenism in its most degrading forms, are now supporting their own religious institutions, the cost of missionary ships and the salaries of missionaries only excepted. Success in this direction is not peculiar to any one missionary society, but has been shared alike by all who have had missions in this portion of the great field.

Similar results are reported of the Karens of Bassein, and of the Malagasy, who built churches and schoolhouses before teachers and preachers were ready to occupy them; of one of the South African tribes that raised money to send to England for an English preacher, to meet not only his traveling-expenses out, but to pay a year's salary in advance; and even of one of the Indian tribes of the Northwest, in connection with the English Church Missionary Society. Unhappily, most of the Indians within the bounds of the United States have been pauperized by government grants, and demoralized by their association with their white neighbors. Such nature-peoples may, with care, be educated from the start to provide for their own religious and educational wants. Very little expense is required in their behalf beyond the support of the missionaries, and possibly the establishment of a few high schools for the education of a native agency. Anything beyond this would be a serious injury to the growth of a vigorous Christian life.

CIVILIZED RACES.

Very different from the experience just detailed among what we have called "nature-peoples" is the record of missionary labor among civilized races, as the Brahmanized Hindus, the Buddhist Burmans, the Confucianists, the Mahommedans, and among nominal Christians, as in the Oriental churches and in Papal lands. As a matter of fact, efforts to evangelize these so-called civilized races have thus far been mainly limited to the poorest and humblest classes, whose moral and intellectual degradation has only been equaled by the oppression to which they have been subjected for centuries, and which seems to have gone far toward the extinction of every sentiment of self-help or of self-respect. Take, for example, the early experience of our missionaries in Turkey, India, and to some extent in China also, where at first only the abject poor were reached, — so poor, often, as to call for the most strenuous efforts on their part to secure the bare necessaries of life. Add to this the social ostracism, persecution, and even outlawry of any individuals of a higher class who should be known to favor the gospel, and the possibility of self-supporting institutions, for a time at least, approaches a minimum. It is only as Christianity works a recognized change of life and character, rouses to enterprise and efforts to improve their condition, that the native churches are prepared to help themselves, and to become self-supporting. There is danger always of continuing the state of dependence too long, and of failing to impress from the first on every believer the duty of work, of self-denial, and personal sacrifice for Christ. The condition of dependence is liable to become chronic and pauperizing, and only vigorous efforts avail, even in the most favorable circumstances, to prevent this. No more irksome and ungrateful task devolves on the missionary, and none is more essential to true success, than the inculcation of just views on this subject. Mr. Wheeler, of Harpoot, speaks of laboring for hours with a native Christian, to induce him to pay for the slate pencils to be used by his children in school. It would have been a hundred times more agreeable, and apparently a more dignified proceeding, to have given the man the three cents' worth of pencils, but the sale of those pencils settled at once and for all a great question touching books and school furniture for the thousands of children and youth in the Eastern Turkey Mission, and we doubt if Mr. Wheeler ever did a better half-day's work for missions. Yet only as a sentiment of self-help is awakened, and a genuine Christian character is developed by careful religious training and higher

Christian culture, are self-supporting institutions possible, such as are now to be found in the Maratha, Madura, Ceylon, and Turkish Missions of the American Board, — not to mention like results attending the labors of other societies, notably those of the English Church Missionary Society in India and China, and of the United Presbyterians in Egypt.

A THIRD CLASS. — THE ACCESSIBLE AND RECEPTIVE.

With the progress of missions, we may note a third class, not wholly distinct from the two already considered, but differing from them by a readiness to welcome Christian teachers, and to consider the claims of the Christian religion, and this because of the changed character of those who accept it, and because of the incidental, social, and material benefits it brings in its train. This class is to be found in and about all the older mission stations. It calls for teachers and preachers in outlying districts faster than they can be supplied. It opens the dark islands of Micronesia to the light of the *Morning Star*. It leads hundreds of villages in India to give up their idolatry and to place themselves under religious instruction. But the most remarkable illustration is seen in Japan. The superior civilization of Christian nations has impressed thoughtful Japanese. They recognize the close connection of religion with national life, and the Christian religion as the religion of the most progressive nations of the world. This has prepared the way for the Christian missionary. Not the lowest and poorest classes, but the middle and the more intelligent are first reached; hence the readiness and the ability of the native Christians to assume the support of their own churches, and the special importance of instruction on this subject from the beginning. But the problem in Japan is not as simple as it may at first appear. In view of special circumstances already alluded to, the rapid decay of the old faiths, and the consequent exposure to sceptical and materialistic influences, there is a great temptation, if not a necessity, to use foreign funds in the education and employment of a native agency as quickly as possible. The mission of the American Board is believed to have held a wise position in this regard, neither withholding all aid, nor giving too freely, but only as might seem necessary to help those who were doing their best to help themselves. No aid, for example, has been given for church building or for parsonages, no assistance for higher education, beyond furnishing the necessary school buildings and American teachers, save small grants-in-aid to a few needy and deserving pupils. As a result of the plan pursued by the Board, it appeared at the General Conference at Osaka in May of last year, that of the ninety-three churches connected with different missions, the thirteen churches reported as wholly self-supporting were all connected with the American Board.

As the missionary work progresses in China, and Christianity commends itself to the better classes, similar results may be expected, — indeed, must be realized, if China is ever to be evangelized. That such an expectation is not unfounded is already beginning to be apparent from the large contributions to hospitals and colleges, made by a few Chinese possessed of wealth, whose hearts have been touched. Examples of generous devotion to the cause of Christ among the Chinese are becoming more numerous, especially in the interior. The Presbyterian churches of the Amoy district, and churches established by the American Methodist and English Church Missionary Societies in the province of Foochow, are already taking a high stand for self-support and independence. Thoughtful men like Li Hung Chang, Yung Wing, and the young men recently returned from their studies in this country and in Europe, will ere long create a new sentiment in China. Nor will the brilliant example of the Empire of the Rising Sun fail of its part in hastening the new era in the Celestial Empire, — possibly already nearer than we have faith to believe.

CONDITIONS OF SUCCESS.

The first condition of success is the clear apprehension of the true object of all missionary effort, the development of self-supporting and self-propagating institutions of the gospel. The conversion of individual souls is first in the order of time, but organized institutions for their culture and the wise direction of their spiritual life are not less essential to the success of missionary endeavor.*

Above all, in leading native communities to assume the support of their own institutions, it is necessary that they be worth supporting. The schools must be good schools. The teachers must show their competence by the results of their work. The preachers must be educated so as to command the respect and regard of their people. They must in some sense take the place of missionaries, as men of wider range of knowledge and attainments than their own people. Hence the necessity of institutions for the thorough Christian education of teachers and preachers, such as a foreign missionary society only can supply.† As soon as these higher institutions become known to the people they may be expected to meet a part of their expenses, and eventually to assume their entire support. So the Fingos of South Africa, and the Karens of Bassein, have given tens of thousands of dollars for the higher education of their children. So, too, under far less favorable circumstances, the Armenians of Central Turkey have given about $7,000 to the establishment of a college for their sons, and given and pledged about $4,000 more for the higher education of their daughters. In our Ceylon Mission no further aid is asked for the support of the young men in Jaffna College, or for young women at the Oodooville Seminary.

In this discussion we have sought to lay down and illustrate a principle rather than to formulate a rule. In its application, a wise discretion must be exercised to meet the ever-varying conditions of different communities in different countries, while the one principle is carefully, and even painfully adhered to, of simply supplementing what the native Christian communities are unable to do for themselves. It would be much easier and more acceptable to some minds, to follow a uniform rule, but it would be very unjust, not to say unchristian, to put the Karens and the Hawaiians, who dwell in a rich agricultural region, with a ready-cash sale for their produce, on the same footing with a low-caste Hindu village, or an Armenian community in the interior of Turkey, where the cooking-utensils and the last goat of the poor widow are seized and sold for taxes. Yet we would not deny to the poorest Armenian the privilege of tithegiving, nor to the Hindu mother the joy of taking out a handful of rice from the daily allowance, to make up her weekly offering for the Lord.

It is by the development of self-supporting churches that the work of the Board has been steadily growing in breadth and volume without proportionate expenditure of men and means. There has been no increase in the number of ordained missionaries for thirty years, while the field actually occupied, counting towns and cities, and the volume of work in progress, including educational enterprises, is at least fourfold greater, at less than double the expense. Woman's work has helped to the result, but more is due to the self-supporting native churches, and the young men and young women they have

* To this end it is necessary: (1) That the utmost care be taken from the start to educate believers into a just sense of their duties and privileges, as stewards of the grace of God, and to train them to habits of self-denial and personal effort for the spiritual welfare of their fellow-men. (2) That some system of frequent and regular contributions be established in all Christian communities, whether by tithes or weekly offerings, not excluding thank-offerings on special occasions, or for special mercies. (3) That all expenditure, whether for building purposes or the salaries of preachers and teachers, be graded to the social life of the people, and such as they may assume at an early day. (4) That all pecuniary assistance be rendered as a grant-in-aid to those who, with a just sense of personal responsibility, are doing their best to help themselves, not as employees of a foreign society, but in doing their own proper work as the servants of Christ. The churches must be *their* churches, for whose use, growth, and influence they are responsible. The schools must be *their* schools, for the benefit of *their* children.

† Illustrations of the failure and the success of different missionary societies in this regard could easily be cited.

given to the service of Christ. Of the 292 churches connected with the different missions, 139 are self-supporting: Thirteen out of sixteen in Africa; fifteen out of twenty-two in Japan; forty-three out of seventy-one in India; twenty-three out of 105 in the Turkish empire, and forty-five in Micronesia. Or, if we include the fifty-six churches in the Hawaiian Islands set off as independent more than twenty years ago, we have 195 out of 348 as self-supporting.

It is on account of the development of self-supporting churches and their co-operation with us that, two years since, the constituency of the Board was asked to treble the missionary force now in the field, in order to fulfil within a limited period the responsibility and the trust committed to it; an advance certainly not greater than its advance in ability. It was suggested that the increased force should be distributed over our entire field, on the average of three ordained missionaries to every half-million of the unevangelized; or, including men and women for woman's work, in the proportion of an average of five missionary families to the half-million, or one to one hundred thousand in the foreign field.

Let it be remembered that this is the *foreign*, not the *home missionary method*. Instead of six ordained missionaries to every four thousand of the population, we ask for six to a million of souls, accessible, and capable, by the grace of God, of manly virtue and womanly grace, — souls for whom Christ died, and for whose acquaintance with his love we are responsible.

But the world and some Christians smile doubtfully at the problem proposed — five families for the evangelization and radical change of life and character of a half a million of people, speaking another language, and of other habits of thought and life. Why, what have they to do? Among nature-peoples they must reduce the native language to writing, regenerate it by the infusion of Christian ideas, publish the Scriptures in it, establish schools that men may read them, preach the Word in season and out of season, gather believers into churches and set them at work for Christ, introduce Christian literature, open institutions for the training of a native agency of both sexes to take up and carry forward the work. Among civilized races the work is, in some respects, different, and even more difficult, but the problem is being solved at every mission station around the globe; in Turkey, India, Japan, and soon in China and Africa. WITH GOD ALL THINGS ARE POSSIBLE. It is evident that these stations must be sustained for a term of years till Christian institutions are well established, and that missionaries will still be needed for higher education, and for advice and counsel, till hundreds of native churches shall be gathered around central stations.

While expenditure for a given work becomes less and less with the growth of what we have called the accessible and receptive class, we have no thought of making our foreign missions self-supporting. We would not deprive our churches at home of the choicest means of grace. We would not load down native churches that have everything to do for themselves — churches to build, pastors to support, schools to sustain, evangelists to send out, with the support of American missionaries. Nor would we have the time and strength of the cultured men and women we send out spent in tilling the ground, or in mechanical arts, for the sake of a livelihood, nor would we have their lives exposed, without protection, to the inclemencies of a strange climate, or the tender mercies of an inhospitable people. We would secure to our missionaries every facility to enable them to do their best work in the best way; and with this thought and purpose, and in the light of the principle and method set forth in this paper, and in accordance with the traditions of the "old Board," we come and repeat the call for the *enlargement of our operations*, in keeping with the leadings of Divine Providence and the dictates of a wise economy of the spiritual resources of the church.

The world must be won for Christ, as India was won by a handful of men for the British crown. It was the thought and the discipline of the few that prevailed over the

many. Every acre of land that was wrested from the grasp of the local princes furnished supplies of men and means for the conquest of new territory. In the last great struggle, it was the beneficent rule of Sir John Lawrence, the profound respect and admiration he had inspired in the recently conquered Sihks of the Panjàb, that turned the bravest of foes into the most faithful of allies, that kept the peninsula from being swept by a ruthless foe from the Himalayas to Cape Comorin, and saved one fifth of the human race to the influence of Christian missions. Christianity can only prevail over the hundreds of millions of the unevangelized, as it develops self-supporting Christian institutions, and gathers allies and momentum from the regions passed over.

Thus only does the problem of the world's evangelization admit of a solution, and the success of foreign missions is no longer the dream of the enthusiast, but the legitimate end of well-considered effort, and that, too, within a comparatively limited period.

SUMMARY OF THE ANNUAL REPORT OF THE TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1884.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	$1,253.39	
Mission to East Central Africa	7,496.93	
Zulu Mission	21,415.31	
Mission to European Turkey	36,906.09	
Mission to Western Turkey	83,432.88	
Mission to Central Turkey	31,397.44	
Mission to Eastern Turkey	44,672.04	
Maratha Mission	29,962.89	
Madura Mission	41,069.41	
Ceylon Mission	15,007.49	
Foochow Mission	8,776.27	
Hong Kong Mission	2,239.56	
Shanse Mission	10,025.82	
North China Mission	47,312.94	
Mission to Japan	63,006.22	
Northern Japan Mission	10,670.46	
Sandwich Islands (grants to schools and former missionaries)	13,867.33	
Micronesia Mission	14,585.97	
Mission to Northern Mexico	3,926.90	
Mission to Western Mexico	7,720.82	
Mission to Spain	15,432.49	
Mission to Austria	7,993.99	$518,172.64

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	$7,501.34

Cost of Publications.

Missionary Herald (including salaries of Editor and General Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	$19,165.17	
Less amount received from subscribers	$10,144.29	
and for advertisements	6,725.23	16,869.52
	$2,295.65	
All other publications	2,645.30	$4,940.95

Cost of Administration.

Department of Correspondence	$9,452.54	
Treasurer's Department	5,377.17	
New York City	1,101.43	
Miscellaneous Items (including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.)	6,179.41	$22,110.55
		$552,725.48
Balance on hand, August 31, 1884		863.98
Total		$553,589.46

RECEIPTS.

Donations, as acknowledged in the *Missionary Herald*	$392,864.99	
Legacies, as acknowledged in the *Missionary Herald*	115,567.94	
Interest on General Permanent Fund	9,039.47	
From the Asa Otis Legacy	34,894.70	$552,367.10
Balance on hand, September 1, 1883		1,222.36
		$553,589.46

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the Prudential Committee has made and expended the following appropriations from the Otis Legacy, included in the foregoing statement, namely: —

For new Missions: —		
West Central Africa Mission	$1,165.53	
East Central Africa Mission	7,496.93	
Hong Kong Mission	1,728.56	
Shanse Mission	9,906.32	
Northern Japan Mission	10,670.46	
Mission to Northern Mexico	3,926.90	$34,894.70
Received from the Legacy of Asa Otis	$13,179.89	
Received from the Income of same during the year	21,714.81	$34,894.70
Balance of securities remaining in the Treasurer's hands, September 1, 1883, at par	$269,983.31	
(Appraised value of same, $318,406.)		
Received for Premiums on Sales	1,100.00	
Received for Dividends and Interest	21,714.81	$292,798.12
Expended as above		$34,894.70
Balance, August 31, 1884		$257,903.42
(Appraised value of Securities now held, $305,553.50.)		

NOTE. — By vote of the Board the balance above mentioned ($257,903.42) is available only for New Missions.

PERMANENT FUNDS OF THE BOARD.

The General Permanent Fund, September 1, 1883	$163,047.32
Added during the year	500.00
	$163,547.32
The Permanent Fund for Officers, September 1, 1884	$59,608.00
The Income of the Fund for Officers, applied to salaries, was	4,268.50

LANGDON S. WARD, *Treasurer.*

ANNUAL AVERAGE OF DONATIONS.

[*Extract from the Report of the Home Department, presented at Columbus, October 7, 1884.*]

The annual average contribution to the American Board for ten years, from 1874 to 1883 inclusive, from individuals and churches, including what was given through Woman's Boards and Sunday-schools, excluding legacies, was in round numbers $359,000. This is about one dollar for each resident member of the Congregational churches throughout the country. Distributed by States the average has been as follows: Indiana, thirty-three cents a member; Iowa, thirty-five; Missouri, forty; Ohio, Michigan, Wisconsin, and Minnesota, fifty; Pennsylvania, sixty; Maine and New Hampshire, seventy; California, eighty; New York and New Jersey, eighty-three; Illinois, ninety; Maryland, including District of Columbia, $1.10; Vermont and Connecticut, $1.15; Massachusetts, $2.00; Rhode Island, $2.40.

Of the entire contribution, 75 per cent. (about $269,000) was received from the New England States, representing for the present constituency of the Board about one half of the church membership, an annual average of $1.50 a member. The remaining 25 per cent. (abont $90,000) was contributed by the churches, constituting the other half of the membership, between the Hudson River and the Pacific, an annual average of fifty cents a member.

Our immediate problem is so to increase the regular systematic contributions of individuals and churches throughout the entire land, that the annual average per member shall be at least trebled. Even then our annual contributions for our broad and growing work, including its five or six different departments upon the foreign field, would amount to only a little over a million of dollars a year, — the sum which has been asked, and for cogent reasons urged, for only one department of the work at home. Is it not still an appropriate prayer as to this matter of liberal giving, that our vision be clarified, and our hearts enlarged? Surely for our wide-extended foreign work, we ought not to permit ourselves to aim, for the next ten years, for anything less than one million of dollars a year; and certainly we ought not to be willing to close seventy-five years of momentous history, as we do during the coming year, without making it memorable by reaching in our donations, at least three quarters of a million. Why should not we attempt this, with every expectation of success?

REMARKS OF HON. JOSEPH S. ROPES IN PRESENTING A RESOLUTION IN RELATION TO THE LATE SECRETARY MEANS,

AT THE ANNUAL MEETING, OCTOBER 8, 1884.

Mr. President and Christian Friends: It is my privilege for a few moments to invite your attention to the noble character and services of our late beloved Secretary, Dr. John O. Means, for many years my beloved pastor and afterward my equally beloved associate in the work of missions.

He was born at Augusta, Maine, in the year 1822, studied at Bowdoin College and at Andover Seminary, but before entering on the work of the ministry he made a voyage to the coast of Africa and elsewhere, on board a United States

ship, in which he served as purser, and doubtless acquired, or at least perfected, those admirable habits of method and accuracy in business matters for which he has so long been distinguished. After his return he entered the pastorate at East Medway, in Massachusetts, but was compelled by considerations of health to resign it and make a visit to Europe, during which he completed his studies. Within a few months after his return to America he became pastor of the Vine-street, now Immanuel, Church, in Roxbury, then a suburb and now a part of Boston, of which he was the first pastor, and of which, after twenty years' service in that capacity, he continued a member till his death.

At the urgent request of the Congregational Publishing Society he left the pulpit to assume the duties of their Secretary; but when, after the reception of the Otis Legacy, it was determined by the American Board to undertake a new mission or missions in Africa, no one could be found so competent to undertake the work and so thoroughly in sympathy with it as he. I need not remind you of what is so fresh in all our memories, the admirable manner in which the preliminary investigations were made, the details mapped out, and the decision reached, by the Prudential Committee, in entire conformity with his own wise and sagacious suggestions.

In all his travels by land and sea, at home aud abroad, the same earnest purpose dominated all his action, and when, most fittingly, he was requested to take personal charge and oversight of the field which he had enabled us to enter, most faithful and loving were his labors in connection with it. During the absence of the other two Secretaries, on their late visit to Turkey, the whole responsibility and much of the labor involved in the work fell personally upon him. He found that the burden was more than he could long sustain; but determined as he was that the cause of missions should suffer no loss which he could prevent, he would not even consult a physician until the return of one of the Secretaries gave him relief.

It was at once evident that his vital powers had been seriously overtaxed and that a hereditary tendency to heart disease, not fully suspected or guarded against, had been alarmingly developed. He was at once compelled to withdraw entirely from work, and, after a few brief months of alternate hope and fear, he was struck down by the iron hand of death on the eighth day of December last, after a most blessed experience of the presence and power of Him who hath abolished death and brought life and immortality to light.

To use his own language, he "lived in the glory of the church triumphant," and amidst harassing and often excessive pain the one thought ever present to his mind, and filling it with joy unspeakable, was that of the divine power and glory in the redemption of mankind.

No words of mine, Mr. President, can express the deep feeling and high admiration with which I look back upon that noble character and devoted life with which it was my privilege during more than a quarter of a century to be intimately associated — a character warm and loving as a child's, but, in its conviction of right and habitual obedience to duty, firm and steadfast as our own Granite Hills. If he was ever beside himself, it was for God. If he was all things to all men, it was that by any means he might save some. Ever at the post

of duty, indefatigable in its discharge, full of sympathy and kindness for his fellow-men, he was ever doing good to all as he had opportunity, especially to them who were of the household of faith. Most of all were his loving services rendered to those engaged in the work of Foreign Missions, by whom his memory will be tenderly cherished.

But it is not for the purpose of eulogy that his memory is now recalled. It is that he may serve to every one of us as a noble example and illustration of the power of divine grace, the treasure which may be gathered in earthen vessels and being much more precious than gold which perisheth, though it be tried with fire, may be found unto praise and honor and glory at the appearing of our Lord Jesus Christ. "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

Mr. Ropes then presented the following resolution : —

Whereas, it has pleased God to remove by death, during the past year, our beloved friend and associate, Dr. John O. Means, formerly Recording Secretary, and lately one of the Corresponding Secretaries of this Board,

Resolved, That we desire publicly to express and record our deep sense and warm appreciation of his noble character and faithful service in the cause of missions ; his unfailing energy, his unwearied industry, his admirable judgment and practical wisdom, his conscientious discharge of duty, his firm adherence to principle, his tact and skill in the organization of mission work, especially in those new fields just opened in the great Continent of Africa, and, above all, the complete consecration of every faculty and talent to the service of him to whom his heart and life were given.

We give thanks in his behalf to the great Head of the Church for such a noble example and such a useful life, and while rejoicing in the assurance of his great reward we would address our earnest petitions to the Lord of the harvest that he would prepare and send forth many more such faithful laborers into both the home and foreign departments of that great field which is so rapidly whitening for the harvest.

RELIGIOUS INDIFFERENCE AMONG THE CHINESE.

The impotence of mere ethical teachings has never had a more practical exemplification than among the Chinese. Their accepted code of morals, though not Christian, is yet high, and from one end of the vast empire to the other, the precepts of Confucius and other recognized masters are repeated by young and old, calling to obedience and uprightness of life. The result of all this moral teaching, some of it very excellent, has not been to quicken the conscience or to secure obedience. No people talk more about the virtues than do the Chinese ; few people practise them less. There is an almost universal indifference to the ethical teachings which they themselves so highly commend.

The reason for this seems to be that for long centuries among the Chinese morals have been divorced from religion. Confucianism is not a religion so much as a system of ethics. It does not draw its sanctions from above ; does not rest its obligation upon the will and command of a supreme God ; does not offer help to the sinful and tempted. It has in it nothing of sacrifice or redemption ; only

a clear and cold statement of a law which men are conscious of having broken and of being powerless to keep. Such a religion, if it can be called a religion, has no power to stimulate the conscience or the heart. Under it men will be hopeless because helpless. Without knowledge of a supreme and personal God, whose grace and help are offered to the penitent, and before whose bar we must stand, men will grow stolid and indifferent in the presence of the purest code of morals.

This is just the condition in which our missionaries find the Chinese at the present time. Christian truth is slow in impressing them, and this even when they are convinced that it is true. Their commendations of the "new way" are many. "A very good doctrine," they will call it; yet it does not move them. Speaking in a general way, we may characterize the Chinese as religiously stolid, and this stolidity is the direct result of the acceptance throughout the nation of a really superior system of ethics, in which there is no practical recognition of a supreme personal God, or of divine help for sinful man. A hopeless religion leads to indifference, both to the gods and to the claims of duty. Nothing but the proclamation of the gospel which tells of a gracious God and Father in heaven, to whom men are personally responsible, who has sent his Son to deliver and redeem sinful men, can lift up the Chinese out of their indifference to truth and practical righteousness.

We have been led to these thoughts by a familiar letter, received from the Rev. H. P. Perkins, of Tientsin, whose first experiences in China have given him a vivid impression of the great obstacle to the progress of missions in that land. The letter was not designed for publication, but we quote a portion of it because of the graphic illustration it presents of the religious indifference of the Chinese:

"One of the heaviest weights which a spiritual religion has to lift in China is the indifference of the Chinese soul to spiritual things. One has only to look at their attitude toward their own forms of religion to become convinced of this. How often one in traveling sees temples in dilapidation — sometimes enough of the wall has tumbled down to expose the mud-gods to a very severe sunbath or to the rain. What shabby gods and goddesses they are, any way! Nor will the great quantity quite atone for the plebeian nature of the material from which they are fabricated. And the worst of it is that the people who support the priests, who patch up the temples and recolor the faded gods, do not stand up at all manfully for either priests or gods. I do not blame them for ridiculing the priests, for, as a rule, they are a sorry lot; but it is pitiful to see them so lacking in spirit when you attack their gods. They do not seem to care very much, no matter what you say, and that is not because they do not have a bump of combativeness. You can make them angry enough very easily, if you take a proper subject; but that must be something else than the gods to whom they burn incense. They will often help you out in arguing against them, and laugh at the folly of thinking them to be anything. Why, then, do they go to the temples? you ask them. For two reasons. One is that they do not go *very much*, which is true; the other is that other people go, and it is the thing to do, especially on festival days, when you most want to go to join in the 'warm disturbance,' a thing very dear to the heart of the gregarious Chinaman. The fact is they are very insincere in their worship of these imputed gods, and they know

it; but they have been here so long that they think there must be *something* in it. 'Better to believe that these things are, and not to believe that they are not,' is one of their sayings. 'There is probably *some* good in believing.' And this is about as strong a faith as most of these people possess.

"I saw a rather sad example of this insincerity a few weeks ago. I was making a short tour, and we were stopping at a well in a small town to water the animals, when, all at once, I heard a fine noise, and looking around saw a cloud of dust coming down the street. The next moment I saw a troop of boys, four of whom were carrying a plank, on which was reposing a mud-dragon. They were playing 'praying for rain,' and were bringing the dragon to the doors of the temple, but were doing it in such a hurry that they broke, not only the dragon's repose, but his head, on account of the tripping of all the four bearers on a bit of rising ground just before the temple. This was of no concern, however, as dragon-mud will stick together again as well as any other kind of mud. After patching him up, the boys lit the incense in front of his rehabilitated nose.

"I was very near them, and I began to question them about one of their number who wore an imposing crown of red paper and willow twigs. They were only too glad to explain their mysteries to me, — in fact they were in for a jolly time, and wanted me to have one too, — and so they began jumping around this boy, who was supposed to be inspired, for the time being, with the spirit of the rain-god, and made as much sport of him as possible. 'If it does n't rain to-morrow,' they said in laughter to me, 'we will hang him on a tree.' I could not help laughing at their antics, but it was really sad to see a crowd of boys not yet old enough to be dressed in anything other than their own skins, engaged in such *play* and speaking about it in such a way.

"I may add that in the *real* 'praying-rain' processions, such as have been seen upon the streets of Tientsin for a number of days past, there is always a man possessed by the spirit of one of the gods who have to do with rain, and he is so like a maniac that two men have to hold on to him as he walks along. The only utility claimed for this spirit-possession is that the man is supposed to be able to tell, when asked, when it will rain. The people, however, unite works to their faith, and go on with the procession just the same.

"In this, as in many other ways, these people show that they not only are capable of spiritual ideas, but that they are, in common with all the world, influenced by them. Talk with them about their idol-worship, and you will find not a few who will claim that the idols of mud and wood are nothing but *symbols* of the gods. I noticed the other day that the old dragon-king who was being carried in a procession — he being in the likeness of an old man — was made so wretchedly that there was nothing to him but a paper front pasted upon a straw frame, which was quite open to the public behind him. I mentioned this to my teacher, asking how the people could make themselves believe in such a shabby thing as a god. 'They *know* it is nothing,' he said, 'but a *representative*, and that it has nothing to do with the god except to make the people think of him.' And I believe that such a statement has much truth in it.

"It sometimes seems to me that before long there must come a breaking away from the old things — a breaking through of the true light upon the befogged mind. And yet the time or the season no man knoweth."

THE ISLAND OF YAP, MICRONESIA.

BY CAPTAIN GEORGE F. GARLAND.

[Yap is one of the high islands at the west of the Caroline group, toward which our missionaries in Micronesia have often turned their eyes in the hope of occupying it. The vessel which took Captain Garland from Ponape to Hong Kong, after the wreck of the *Morning Star*, touched at Yap, remaining there for one week, giving the captain a good opportunity to examine the island. He sends the following description, which will be of interest to our readers.]

YAP is the prettiest island I have seen. It is not divided into two parts, as represented on some charts. The highest peak is about 1,200 feet. Unlike Ponape and Kusaie, the mountains are not well wooded, but lower down and in the valleys it is thickly wooded. There is much level land, rather rocky, but affording good building-places for a mission or schools, if the island is ever occupied by missionaries. The soil is mostly red and gray clay. The hilltops are cultivated in patches. The traders imform me that there is very little breadfruit at any season; bananas are not abundant, neither are yams. Taro is plentiful, but not of good quality. There is a plenty of sweet potatoes, but the natives are so independent that they do not care to sell anything. In fact, they do not want anything foreign, except small cannon, and perhaps a few knives, and a certain kind of stone brought from the Pellew Islands. There is no game on the island, not even a pigeon. It would not be so easy living here as at Kusaie and Ponape. There is a plenty of fresh water in small rivulets, but I could only hear of one stream of the size of our brooks at home. That is on the north side. The only safe harbor for sailing-vessels is on the south side. There are several harbors available to steamers — one large one on the north side, with a very narrow entrance. There are at present eight white traders on Yap, all living at the south harbor.

The native population is generally estimated at 8,000 — three males to one female. I did not see many children; they are shy of strangers and, I suppose, kept out of sight. White men here regard the Yapites as the most independent and the least approachable of any islanders in this part of the Pacific Ocean. One of the most intelligent foreigners, however, differs, saying: "The Yapites are so very superstitious that they would readily accept one more superstition."

Many years ago a Catholic missionary landed here, but was killed while on a visit to a neighboring island. Natives here and at Oulleai and Lamatrek are friendly. The wife of Captain Holcomb, who lives here, says that the natives often ask when the missionaries are coming. They have heard that they are coming from the East; one report being that Captain Bray and his wife are coming here to settle.

Hurricanes and earthquakes are not strangers here. The effects of a hurricane last December are still visible; it was at this time we had the bad weather in the Marshall Islands; and while I was here we had an earthquake that woke me from a sound sleep while on board the ship at anchor. In personal appearance the Yapites are like the Rukites and Mortlockers, except that they are rendered additionally disgusting by chewing betel-nuts.

Letters from the Missions.

Foochow Mission.

THE ATTITUDE OF THE CHINESE.

No letters have been received from our missionaries at Foochow since the assault of the French upon the fortifications on the river Min, but the telegram referred to in our last issue assures us that they are safe. The following letters, written before the bombardment, throw light upon the condition of affairs within the city.

Mr. Walker says: —

"We had all come to the seaside before the trouble between France and China had assumed such serious proportions. The Chinese have been in a high state of alarm. They know nothing of Western modes of warfare and imagine, many of them, that the French, if victorious, would slaughter indiscriminately just as they themselves would do. Yet the great fear is that the lower classes of the Chinese would sack their own city. Our Christians, of course, fear that the storm will break on them first of all. Some of them have shown a good spirit about the matter — to trust in God and stand at their posts.

"I had occasion to go up to Foochow last week, and I visited our chapels both at Nantai and in the city. Mr. Charles S. Hartwell has been in the city several times and encouraged the Christians. A few days ago there was quite a stampede of Chinese from the city, and prices were rising rapidly, but the officials interfered and put a check to it. It would have a very bad effect if the Christians were to attempt to leave the city. They are supposed to know more than their neighbors as to what is happening, and if they went it would greatly increase the alarm. There was quite a stampede among our servants last week but most of them are back again."

Mr. Hartwell writes (August 1): —

"We are now in telegraphic communication with Shanghai and Peking by a Chinese line, and it is quite a new thing to have the Chinese officials issue proclamations stating that news has been received by telegraph as to the state of affairs. I got a copy of a proclamation about a week ago with such a statement, and have heard of another being posted to-day. Thus China advances.

"The panic among the people has been very great and many have moved away in all directions. Many of the Christians who have not gone themselves, have moved their families into the country. Business has become paralyzed for the most part, and the prices of articles of food have greatly increased. The people are naturally much incensed to have the French come here and trouble them for a matter with which they have had nothing to do. And as many of the people do not know the difference between foreigners of different nationalities, it is to be expected that illwill should be manifested toward all. This is, in a limited degree, the case.

"The Christian converts also come in for a good degree of abuse, as they are supposed to be in league with foreigners. Proclamations have been issued and posted at most of our Foochow churches and chapels, threatening with severe punishment any who abuse missionaries and Christians, and this is a step in teaching the people to distinguish among different nationalities, as well as an aid in securing Christians from abuse. We do not doubt but that the Lord has good to the cause of Christ among us to come out of this trouble and commotion. It is a testing time for the converts, and may prove of great benefit to them personally if the lessons are rightly improved. I fear that it may for the time divert attention from the more spiritual work of converting souls.

"The foreign community have called on the British naval force here to land a considerable body of men to protect their property and themselves in case of danger, and the Chinese authorities have stationed soldiers for their special protection also. Our stations in the city and at Ponasang are so far away that no foreign support can be given us, and for the last few days our

consul has not wished any of us foreigners to visit our premises. Last Sabbath, however, I was up here, and my son and myself, as well as one of the Methodist missionaries and his wife, went into the city to our Chinese services."

North China Mission.

NATIVE AGENCY AT PAO-TING-FU.

THE Annual Report from Pao-ting-fu gives an interesting account of the several native helpers connected with the station:

"Wang Han has continued to serve during the year, and has been faithful to his labors. Meng Hsio-chih is, as ever, cheerful and faithful in his work. He is a rare man, though not a scholar, yet scholarly, and so endowed with graces, natural and acquired, that he is as truly an integral part of the station as one of the missionaries can be. Though poor in estate, he is blest in his children. The eldest is our valued Bible-woman, and her two brothers are fast making ready to preach the gospel, for which service they have rare endowments.

"Wang Wan-chung has continued to serve as colporter, and, though strong and courageous for work, is docile in receiving our directions, and faithful in carrying them out. Church discipline and affliction have been blessed to his spiritual growth. The two 'Wangs' have been in the field the greater part of the year. They have gone out upon successive tours to such districts as have been most in need or most inviting. Brother Meng is too useful at the station to allow of his being absent very much. In addition to these three, we have made occasional use of three other men, sending them, one at a time, generally in company with one of the older helpers.

"Chang Shu-tung is still teacher in the boys' school, and Mrs. Tu Ssu-mei, the daughter of Helper Meng, teaches in the girls' school. Each is faithful in work and a strength to the station. Meng Chang-chun, the eldest son of Helper Meng, has been for the past year in the Training School, at Tung-cho. During the summer vacation he went with Mr. Pierson and family to Kalgan and there served them acceptably as a teacher. The remainder of his vacation was given to colporter work."

NATIVE CHURCH. — CHAPEL WORK.

"A kind Providence has spared us at Pao-ting-fu the painful necessity of recording any deaths or excommunications in our little number, and has permitted us to receive, by profession, twelve new members. There are five others who seem to be ready for reception by profession, and one by letter. The medical work and the station-class are, in different ways, opening quite a number of new places, and there are more inquirers and a more wide-spread interest in the truth than ever before. This is in part the result, and in part the cause, of a somewhat quickened church. It is also a partial ripening of some of the early seed. The outlook is good.

"Our street chapel continues to be open every afternoon. The press of work is too great to allow the missionary to attend in person, and it is committed to one of the native helpers. The waiting patients at the dispensary have received more of Mr. Pierson's attention. He has tried to keep up a daily preaching exercise with them. When addressing them, the gate is generally left open, and passers-by are attracted from the street. The audience is generally an attentive one, and it would be hard to resist the conclusion that some good is done by this exercise."

WORK FOR WOMEN.

"During the year past our ladies have been unable to go to the houses of the native women, not because they would not be welcome, but because they have been too much crowded by their home duties. Where they have been they have always been received with courtesy. Mrs. Tu, the Bible-woman, has made this a part of her daily duty, and every week has visited five or six families, giving systematic teaching. She is almost never repulsed, and generally returns with a cheering story of the interest of those whom she has sought to help. By this means many are

taught and fed, and growth in knowledge of God and in likeness to him is gradually appearing in the lives of those who receive the truth, while many have heard it for the first time. Notice has already been made of the tours of Mrs. Chang, the wife of the dispensary gatekeeper. Though not a regular Bible-woman, she has done very effective service in visiting in the village homes of the women who have previously been here for medical aid. She has been most cordially received in the ten or more villages visited, thus opening doors in those places. In the medical department many women have come for help. During the hours of waiting Mrs. Peck, sometimes assisted by Mrs. Tu and Mrs. Chang, has led their thoughts to the Great Physician, and induced many to come to the regular Sabbath service."

KALGAN. — THE TRUTH KNOWN.

From this frontier post on the north we have the following statements in the report for the past year: —

"The chapel in the upper city has been open during the year, with daily preaching to good audiences. Many Mongols, understanding and speaking Chinese, come to the chapel, and are good listeners. The work there is considered better now than ever before. In July a new chapel was opened in the lower city, between the bridge and the custom house, where the audiences have been, to our disappointment, rather small; yet there are always some to listen, and, as the locality is a busy one, in which no preaching has been done in years past, we hope that a good work may yet be developed.

"The touring of the year has been as follows: By missionaries, 275 days, traveling over twenty-five hundred miles; by native preachers, 292 days, traveling over thirty-three hundred miles. More than half of our touring has been done in the Yü-cho district, where we have repeatedly visited the native Christians, and preached in many of the cities and villages. In many places there are inquirers seeking to learn the gospel truth.

"The year has been one of hard work and of little apparent results; but there are many special aspects of the case in which the prospect of success seems to brighten. The increased contributions of the native church, the better Sabbath-keeping on the part of its members, and the good attention everywhere given to our preaching, have been spoken of already. There are six persons on probation, and there are many other inquirers who love to hear the gospel but have not had the opportunity to receive much instruction. In the shops and stores of Kalgan, many of the workmen and apprentices listen gladly to our preaching, and believe much of what we say; but their masters keep them in fear, and they dare not spend much time in the chapel nor confess their faith, lest they be turned out of employment. The head men in all the shops seem agreed to oppose the conversion of their workmen, knowing that, if converted, they will not work on Sunday. Yet we are informed that in almost every dwelling-house in Kalgan our tracts and Scriptures are owned and kept with care, and are read in secret by many. These facts give us much encouragement. The seed sown is not lost and will spring up in due time to the praise of God. In Kalgan and its vicinity, and in the vicinity of Yü-cho, there are multitudes who know enough of the gospel to lead to their salvation. We often meet and converse with them, and they readily confess that our doctrine is good and true, and our mode of worship better than theirs. They are hindered from following Christ, some by love of sinning, some by fear of suffering loss and reproach. That the Holy Spirit may change their hearts is our constant prayer."

THE CHURCH AT TUNG-CHO.

Of the Sabbath services connected with this church the report says: —

"A regular Sabbath preaching service has been held, at which there has been a uniformly good attendance of the church members. The missionaries and native helpers have alternated in conducting the service. The native brethren have preached carefully prepared, earnest, and edifying sermons. The theological students and

Christian boys have been attentive and often eager listeners, and their spirit has communicated itself to other members of the church. But few outside men have attended this service. A company of from ten to fifteen women, in addition to the church members, have usually been in attendance, attracted by the teaching of the ladies or by the medical work. Following the preaching. after a short recess, the audience has been reassembled in the Sabbath-school, and the united study in classes of selected portions of Scriptures has been with marked interest and profit. In the afternoon the ladies have held a meeting with the women for prayer and Christian teaching. Sabbath evening the native Christians have met by themselves for prayer and conference."

PRAYING FOR RAIN.

Mr. Chapin, of Kalgan, writes, June 24: —

"Were you here to-day and walking through these wretched streets, one of the first inquiries you would make would be: 'Why all these willow branches over the shops and in front of the houses?' If you were very observant you would also notice that no meat of any kind is for sale on the streets and many of the butcher shops are closed. This too in a city were thousands of sheep, oxen, and hogs, meet their deaths every year. The hot sun, the dry, oven-like air, is a sufficient answer, — *the people are praying for rain.* It is more than six months since we have had either snow or rain, or more than a passing shower; for a month past, or more, certain temples and villages have been making petition to, or going in procession in honor of, the rain-god. I have been told that boys have been hired to go without sleep certain nights that they might pray unceasingly for the priceless blessing.

"Now as things are getting serious, and it would seem as if a famine might not be far away, the chief magistrate has taken up the cry to heaven, and apprehensive that the taking of life may be the grievous sin of the people, has forbidden the slaughter of animals. Food of all kinds has advanced in price, but still there is hope; a few days' rain and the change from prospective want to plenty would be effected. Last year the rains delayed their coming until about this time; there was then the same anxiety, hope alternating with dread, the markets closed, etc.; but just at the last of June there was an opening in the windows of heaven, and rain came, followed by a bountiful harvest."

Shanse Mission.

TAI-KU.

THE members of the mission are all now located at Tai-ku, and have progressed so far in the study of the language that they have begun evangelistic labors. Mr. Stimson reports that they are gaining the confidence of the people, and hear far less of rude and opprobrious epithets than at first. Writing, July 10, he says: —

"I opened a Sunday afternoon chapel in the front court of my house a few weeks ago. I opened my doors the first Sunday, and by playing my organ got in a crowd of stupid people. They soon departed, but it was to call others, and soon we had a good audience. I hope to keep this up; perhaps I shall try it on other days of the week when it is pleasant."

MEDICAL WORK. — THE OPIUM VICE.

Mr. Atwood reports that within three months the applications for treatment and medicines made on clinic days have numbered eight hundred. Over two hundred other patients were seen on other days. He writes: —

"It is noticeable that much of the disease, especially in the city, is in some way connected with the use of opium. Seventy-seven cases of indigestion resulting from the opium habit, and thirty in which opium had confessedly brought the victim to bay, — in all 107 cases, — show something of the prevalence of this vice.

"The total number of cases of attempted suicide by opium-poisoning since we first came to Tai-ku is fifteen. All but one recovered, and in that case we were called too late to render any assistance. Other

calls have been made too late, even up to three days after the poisoning, and as far away as Hsü-kou, ten miles; the friends believing that we could bring the dead back to life. Calls are becoming more frequent as our reputation spreads, and the people know us better. Some show gratitude at being delivered from death, rashly sought in the moment of intense passion, but repented of at its approach. One young man, a merchant, brought us a basket of mutton and a tray of fire-crackers with his own hand. Another man sent a present of two *taels* (three dollars) on account of the recovery of a servant in his family.

"Many applications have been made for the cure of the opium habit; some in a timid or half-hearted way, some by those who wished to experiment with the anti-opium medicine, as well as by some others who wanted to reform in earnest. The latter were always encouraged, and a small stock of anti-opium pills, always kept on hand, were sold at cost. Over two thousand pills were sold to about fifteen persons. A few have reported themselves cured, or nearly cured. It is very evident, however, that some more efficient measures should be employed to deal in anything like a successful manner with this great curse to the people and to our work. What we very much need, and what would, no doubt, prove a profitable work, is a place of refuge for victims of the opium habit, where they may be treated for the cure of the habit, and at the same time receive religious instruction. In this way a personal supervision of the treatment would make it more effectual, and a strong influence would be exerted to lead the victims of the habit into a better life.

"The opium habit must be called a misfortune in more than one sense, as it is very often the case that it is not the fault of the victim that the habit has been fastened upon him. The Chinese medical fraternity have not been slow to make use of the fact that this drug has the power of giving temporary relief to almost every ordinary ill or pain, and they have not scrupled to give it indiscriminately. There is a general concurrence of testimony on this point from opium-users, though it is often made only as an excuse for the habit. Very few realize the nature of the habit until they are bound in its chains. In the city of Tai-ku it is commonly reported that nine out of every ten men, and all of the women, are opium-smokers. Our teacher said that out of every ten there are *eleven* smokers; because a parent lying on his *k'ang* puffs the smoke into the lungs of the little child beside him. Of the distress and misery caused by this agency I need not say anything. It is clearly shown on the faces and persons and in the homes of the victims. A hospital or department of a hospital that shall give relief to such as are really in earnest to be relieved from the deadly effects of the drug upon both body and soul, can but meet the admiration of all classes of the Chinese, and may be the means of leading some souls out of darkness into the light of the gospel."

Japan Mission.

THE ATTITUDE OF THE GOVERNMENT.

MR. ATKINSON, of Kobe, writes: —

"Work is opening up all the time. The government has abolished official priesthood, though it has not publicly recognized Christianity. But the Buddhists are certainly weakened by the taking away of government recognition and support. Shintoism (the court religion) is said to be on the way to being set aside as a department of antiquities! The priests will probably be pensioned off as the *samurai*, or retainers of the *daimios*, were when the feudal system was abolished. A native paper says that 'since the government has made the recent changes in the religious administration, an active demand has sprung up for Bibles. Buddhist priests are the principal purchasers.' The coming times are going to be lively ones without a doubt.

"I had a letter from Mr. Ise, of Imabari, yesterday asking my approval and the aid of the station for five additional men from that field to go to the Vernacular School at

Kioto. Two are already going. Mr. Ise, speaking of one of the five young men, says: 'He became a Christian last winter. He has shown his faith by leading one young man, his mother, and a sister, to Christ. His home is on an island a few miles from here. His father and ancestors for a thousand years have been Shinto priests there.' He adds: 'The people of the island lately tried all they could to make him renounce Christianity and continue a Shinto priest.'"

DISESTABLISHMENT OF SHINTOISM.

Writing from Hiyeizan, or "Cold mountain," near Kioto, where several missionary families are finding a relief from the heat of the cities, Mr. Allchin says (August 23): —

"An incident of great moment to the Christians has occurred within the past two weeks. A notification has been issued by the government abolishing governmental interference in the appointment of priests and in the religious affairs of the Buddhists and Shintoists. In future the head of each sect will deal with such matters. This is a necessary and preliminary step to the placing of Christianity on an equal footing with Buddhism and Shintoism. How soon this will come we do not know. Some persons predict, and at least one native newspaper has advocated, the adoption of Christianity by the state in place of Shintoism, maintaining that this must come to pass before Japan can be placed on an equality with Western nations.

"I need hardly say that the native Christians are greatly rejoiced over this notification, not for what it brings to them now, but for what it foreshadows. It is significant that the first census of Japanese Christians should have been made just at this time by order of the government. The number reported by them is 80,000. This includes Roman Catholics and Greek converts, as well as a great number who, though not called Christians by us, are so far identified with the Christians as to be termed such in the census. By such a method of counting the above number cannot be very much out of the way.

"It is also rumored that a proposition has been brought forward in the judiciary committee to publicly allow funerals to be conducted according to any religious ceremony, thus placing the Buddhist, Shinto, and Christian sects on the same footing in that respect.

"This morning I read the following, translated from one of the Osaka native newspapers: 'Religious matters form the principal topic of conversation at present, and we hear that a meeting of provincial governors will be held in Tokio to discuss the recent changes.' And it was only yesterday afternoon that two officials belonging to the police department were sent by the governor of Otsu to our encampment in order to make inquiries about our water-supply. A little farther up the mountain from our tents is a spring which flows from the grounds of an empty, decaying temple. We want to conduct the water from this spring in bamboo pipes to our tents, but the priest refusing permission, we are obliged at great inconvenience to have the water carried in buckets. The governor of Otsu, who has jurisdiction over this part of the mountain, hearing of the refusal of the priests, sent there two officials to remonstrate with them. Next summer we shall have the use of that spring, and some other privileges besides. This incident assures us of the friendliness of the governor."

Mission to Spain.

In the Annual Report from this mission Mr. Gulick is able to speak of ten outstations occupied, besides the station at San Sebastian, four churches with 428 communicants, five pastors, and five native preachers, fourteen teachers, and eight colporters. There are 336 pupils in attendance in the schools. Of San Sebastian Mr. Gulick says: —

"Since the first of January the preaching services have been attended by a larger number of persons; with the members of the mission and of the Boarding School, making a congregation of about sixty persons. It is known that the presence and work of the mission excites no little inter-

est and awakens comment in the city, and that, while there is the usual hostility in clerical circles, there is a growing friendly feeling on the part of others.

"From San Sebastian the Spanish assistant has made various excursions into the provinces of Burgos and of Navarre, visiting isolated Christians, counseling the persecuted, and preaching the gospel.

"The Training School for Girls is now provided with ample and comfortable accommodations, for which the teachers and scholars are very grateful, and which have permitted an immediate increase of scholars. The last report mentioned eighteen boarders; there are now twenty-two. One graduated last July, and is occupying a responsible post as a teacher at Madrid; two will graduate this year. As this is the only school of the kind in Spain it seems destined to meet an important want of the Protestant community."

Of Zaragoza Mr. Gulick writes: —

"Since the last report there have been several changes at this station, the most important one being the placing over the church, as pastor, a young man for several years in the employment of the mission at Santander and San Sebastian. The anxiety felt in view of its being his first pastorate has been dispelled by the excellent results of the year's trial. All departments of the work have been kept up to the accustomed level, and especially the Missionary Society of the young people and the Young Men's Christian Association have received a new impulse.

"During Lent, as in Bilbao, a special crusade was waged by the cathedral preachers against Protestantism in general, and against the Protestants and their work in Zaragoza in particular. These sermons were, to some extent, reported and favorably commented on by the Catholic press. So many false statements about the facts of Protestantism, and such gross misrepresentations of evangelical faith, were made that the young pastor felt constrained to join in the public discussion. He wrote two able articles that were printed in the liberal papers and attracted favorable notice.

"The Bible-woman has continued her visits among the women, and her prayer-meetings and Bible-readings. The attendance on all the meetings was good throughout the year. It has been especially pleasant to see the Tuesday evening prayer-meeting so crowded in the 'upper room' that the group of forty or fifty persons has been obliged to seek accommodations in the chapel. Twelve have been added to the church during the year on profession and three by letter."

Eastern Turkey Mission.

ARMENIA COLLEGE.

PRESIDENT WHEELER, in his annual report of the college, shows the advance which has been made in recent years in the number of pupils and in self-support. In 1879 the students numbered 119 — 84 males and 35 females. The present year the number is 257 — 167 males and 90 females. In place of the $630 paid in 1879 for board and tuition, the sum of $2,118 has been paid this year in cash, besides $562 in notes. Mr. Wheeler adds: —

"But growth has been seen not merely in numbers and self-support. The area of influence has been increased by drawing pupils from forty-six cities and towns in place of thirty-one in the year 1879. But the most satisfactory results are seen in the better organization of the school and the elevation of its standard of scholarship.

"It is a great satisfaction to us that, while any one of these teachers could get better pay by going elsewhere, and while the salary conflict is raging all about us, no one has left, nor has any one of the teachers, male or female, had a word to say about salary for the past four and a half years. Each Sabbath, with few if any exceptions, finds some of these young men, together with a tutor and frequently the professor, engaged in Christian work in neighboring towns. This labor is, of course, gratuitous.

"The most noticeable event of the year, the one which has drawn the most attention to the college, was the entrance of the female department into the new building erected for it the previous year, and in which the accommodations provided for

both the domestic and the school departments are all that could be desired. These accommodations have enabled the ladies to make that complete classification of the pupils which has made the year one of marked progress in that department. Our greatest difficulty has been to stem the tide of popular indifference, and amid the inevitable disheartenment resulting from the constantly increasing poverty of the masses, to keep up the number of pupils, and, at the same time, avoid the fatal error of introducing too freely the element of foreign *personal* aid."

ORDINATION. — CONVERTS.

Miss Powers, of Erzroom, sends the following account of incidents connected with a visit to Parkaritch and the ordination of a native pastor: —

"Saturday was a busy day with the various meetings, formal and informal, while the Sabbath was even more so. The chapel being utterly inadequate to the requirements of the occasion, the ordination services were held on a housetop, the head man of the village, a Gregorian, cheerfully giving it to that use. Four or five hundred were present and paid good attention. The afternoon was occupied with the communion service held in the chapel, which was crowded. Mr. Chambers had barely returned from it when he was invited to accompany the pastors and others to the Armenian church, where Pastor Tashjian, of Erzroom, being asked to preach, gave the audience quite an extended sermon, and I am sure a very good one, for he is one of the best of the pastors I have heard in Turkey.

"I was much interested in seeing the Moslem convert, who was baptized some time since — a quiet, plain man, whose physiognomy reminds one of the North American Indians. Years ago, having dealings with a Protestant, he was often at the house of the latter. Other Protestants were often there, so the Turk would sometimes chance upon them in the midst of religious conversation and discussion. As he said nothing, it was supposed that he either paid no attention or was merely indifferent. It chanced one Sabbath that a Gregorian came to the Protestant's house to pay money which he was owing, but the latter refused to receive it. The Gregorian then went to this Turk and asked him to take charge of it and deliver it the next day. 'Why did he refuse to take it?' queried the Turk. 'Because it is the Sabbath.' 'If it is the Sabbath for him, then it must be for me,' was the startling answer. Here was a whole system of faith condensed into a brief sentence, and the first step taken in putting it into practice — a step followed up by daily and yearly progress, forward and upward.

"Some years ago a Gregorian, of this place, while at Constantinople (whither most of the men go for work, remaining months and even years at a time) made heart-acquaintance with Christ and joined the evangelicals. He wrote to his father, who was very much enraged, and did everything to make him return to the old church — everything but disinherit him and turn his wife and children out of doors. This, however, he proceeded to do as soon as he was convinced of the uselessness of his efforts. But another Protestant received the homeless ones into his house, and soon the young man — the disowned son — took a fresh start in business and has done well ever since — successful in business and liberal in giving; indeed, the most liberal man in this village.

"Most of those who go to Constantinople are engaged in preparing coffee. They succeed in making considerable profit by mixing barley with it. Coffee is considered conducive to digestion, so these men in this business go by the name of 'digesters.' One of the tests of morality in this district, when a man wishes to join the church, becomes the question whether he adulterates his coffee, just as in other places it is whether he takes any of his wheat from the threshing-floor before it is inspected by the tax-collector; and in cities whether he is fair and square — one-priced with all his customers."

THE MOUNT HOLYOKE OF KOORDISTAN.

Miss Mary Ely, of Bitlis, writes of their school as follows: —

"Our girls have, with us, learned greatly to prize the pure air and opportunity for quiet at our summer retreat on the mountain slope, and the months spent here are greatly valued by us all. We come here in even closer contact with our dear girls than at the city, for in the retirement of the place we find many opportunities for talks with them, one by one, on personal, practical piety, which we love so much to have. We feel more and more that the object of missionary teachers should be primarily, I may say exclusively, as far as possible, that of raising up laborers for the Master's vineyard.

"Our school-family here numbers thirty-seven. One, a graduate of 1883, teaches the primary or day pupils, at the city, but for health and other considerations comes here every evening. Of our boarders about one third are wholly self-supporting; the rest, in accordance with the principles of this institution, all give something. No pupil has ever been taken absolutely free, although in some cases what can be given is very small. Our efforts in the line of self-support have not in the least abated, but, owing to the repeated calamities of war, famine, and fire, and now heavier taxes than hitherto, the people are actually less able to give than they were ten years ago."

Maratha Mission.

REFORM IN INDIA.

Mr. Abbott writes from Bombay (August 19): —

"Preparation for the gospel in India must be a longer process than in Japan, though the result will be the same. But if my observations are at all correct, this process is by no means slow, even in India. It is directly traceable, in part, to the influence of missionaries and, also, in large measure to the Christian influence pervading the intellectual atmosphere coming from Christian England and America that educated India has to breathe. Bad, immoral, infidel books are read, but good books are read also; with the foul air comes also a pure air. Notice the sudden impetus given to higher education for girls. There is great enthusiasm in this matter at Poona, the very centre almost of orthodox Brahmanism. The native press seems almost a unit in favor of it, and with it is denounced the practice of early marriages, a practice which condemns the mother in the family to intellectual imbecility. The movers in this are of the Reform party, of course, and these are influenced by the literature of England and America, by their example, and by the promise of Christian missionaries, and their success in the education of Christian girls. Their arguments for female education are but copies of those we use, only the word 'Christian' is left out. Let female education of the higher kind become popular and early marriages must be doomed; first in the higher classes, later in the lower. What an obstacle will be thus removed! Another great step I might mention, in general, is that, whereas formerly we missionaries were the only ones to assail Hinduism, now this attack is taken up by intelligent Hindus who wish to see superstition uprooted and caste destroyed. The native press has little in it except on subjects connected with reform."

Ceylon Mission.

SELF-SUPPORTING CHURCHES.

Rev. W. W. Howland writes from Oodooville, July 12: —

"My desire has been gratified in being permitted to see an independent church with a native pastor at Panditeripo. Last week Thursday, Mr. S. Irlyatamby, who has labored several years as a catechist and preacher in connection with the church at that station, was ordained and installed their pastor. It was an interesting occasion, and there was a large attendance. The examination of the candidate was quite satisfactory. I was especially interested in the account given by the candidate of his religious experience. He said he decided to be a Christian when he was only eight years old, while attending a mission school in his native village. His early decision to become a Christian con-

firms my thought that the children of heathen parents, studying in our mission schools, generally decide for Christianity or heathenism at an early age, probably before they are ten years old. I think it would be found that most of our Christians decide when quite young, when they are pupils in the schools. This shows the value of our schools as an evangelical agency.

"On the occasion of the ordination at Panditeripo, I could not but refer to the change since I first came to the country, when there was not a single native pastor, there now being eleven ordained pastors, all but two supported entirely by their churches, and these two receiving most of their support from the same source. Thus foundations are being laid, and there is real growth, though gradual.

"There are many educated men in Manepy and vicinity, comparatively few of whom are Christians. It is for such men, rapidly increasing in numbers throughout our field, that I feel much anxiety. Most of them have little or no confidence in Hinduism, yet no desire to know and embrace the truth. Their education, and with some, the wealth they have acquired by it, gives them much influence in the community, and they will have much power in shaping the popular sentiment in the future. There is an increasing tendency, especially among the more intelligent of the people, to carelessness in religious concerns. Heathen temples are no less frequented, but many attend the festivals as people at home attend a military review, or a public celebration, for the excitement of the occasion, for seeing the show and hearing the music. They also come to our village meetings when called, and listen attentively, rarely making opposition or objection. But it is often quite discouraging to find, on their being visited at their homes afterward, no evidence of any especially serious impression. This state of things emphasizes what we constantly feel, and so often mention that it may seem an old story, our great need of the Spirit to convince of sin, of righteousness, and of judgment."

NATIVE PASTORS.

Several native pastors in Jaffna are accustomed to write annually to the Mission Rooms, reporting the work of their churches during the year. Most of these letters are in English and are exceedingly well written. The following, though a translation, must stand as a representation of them all. It is from Rev. S. John, pastor at Moolai: —

"There are various classes of people living here who are attached to Sivaism. The people are busy in farming, trading, and in various other pursuits. They are neither advanced in learning nor in civilization. They are very zealous in their heathenism, though not stanch Sivites.

"Last year there were disputes and quarrels at the festivals in three temples, and cases have been instituted in the court and are now on trial. These disputes and quarrels are for the mere sake of priority and the honors attached to it Most of the cases in the court from this place are temple cases. The people are much pleased with the honors and vanity of this present world. They are all closely bound together by the fetters of caste.

"When we go out to preach the gospel here and there, and speak of the excellency of Christianity, they all admit it and confess by their mouths that Christianity is a good religion and its doctrines, worship, and all, are pure. But their excuse for not adopting it is that it is a great dishonor for one to quit his caste, and besides the world will ridicule them. Satan has thus blinded their eyes that they may not see the truth.

"The great crowd of the heathen are not in the way to see the glory of Christ. The people of the place think it to be very unclean to use the same cup at the Lord's supper and ridicule us for it. They do not have a true conviction of sin and consequently no anxiety for the salvation of their souls. They refrain from eating in the houses of the Christians, from drinking water at their wells, and from sitting together to eat with them. But, however, they believe that Christians are very trustworthy in every respect. Christians and the heathen render assistance to each

other, call each other to their weddings, and treat each other respectfully. But the heathen will not eat in the houses of the Christians. It appears that their dislike for Christianity is gradually declining."

Rev. T. Nathaniel, of Manepy, writes:

"Last year we received into our church twenty-five persons and ever since we have been encouraged to ask God to give us more. We count about fifty more in our list of inquirers and candidates. All praise be to God. Several of these have come forward in one of our weekly prayer-meetings held lately, to express their decision to become Christians. May the Lord bless them and grant his Holy Spirit that they may become his children. After the return of the Misses Leitch from Madura, there was a stir in the women's meetings in our villages. At Manepy alone there were the other day more than 100 women and children together."

Notes from the Wide Field.

JAPAN.

DISESTABLISHMENT. — Reference has heretofore been made to the fact that the government has withdrawn official patronage from Shintoism and Buddhism. The proclamation, which was issued August 11, is in the following terms: "It is hereby notified that the Shintoist and Buddhist *Kiyo-doshoku* (official priesthood) has been abolished, and the power of appointing and discharging incumbents of religious temples and monasteries, and the promotion and degradation in rank of preceptors, has been transferred to, and will henceforth be exercised by, the religious superintendents of those sects under the following special provisions." Then follow certain articles in reference to the duties of superintendents, and relieving the government of all responsibility for the conduct of religion.

Alluding to this proclamation, and the fact that it should lead to complete religious toleration, the *Japan Mail* says: "The time has nearly come when complete freedom of conscience must obtain in Japan, and as a preliminary to that most desirable condition, the plain course of the authorities is to disassociate themselves from all connection with this or that form of creed. By the notification of the 11th instant, things are restored pretty much to the state they were in when Nobunaga answered the Buddhist priests' petition against Christianity by telling them, that, where they had already so many sects, one more or one less could not much signify. Buddhism and Shintoism alike are now connected with the government by such a very slender tie that their status may be extended to Christianity without much difficulty."

MADAGASCAR.

THE QUEEN AND THE CRISIS. — The English *Nonconformist* gives the translation of a letter from a native pastor in Antananarivo, from which we excerpt a clause respecting the character of Queen Ranavolona, and another showing how the Malagasy look for sympathy from Christian nations in their conflict with France: —

"I further wish you to hear about our new sovereign and the prime minister. I am thoroughly convinced that they are both true Christians. The queen's love for her people and regard for their interests is most striking, as also her grief at the cruel treatment they are called to endure. With the blessing of God upon the queen and the prime minister, Madagascar will, indeed, become a Christian kingdom. Although the queen is young she is full of zeal, and bent on advancing education and all that is right and becoming; and, as regards the prime minister, you know him well. The one will act as the complement of the other. But, although they are bent on progress, the French interpose and make progress impossible.

"What do England, Germany, and America, think of this wanton interference on the part of the French with our progress and our independence? Even France, I would fain believe, would be pleased at our progress, for she was formerly a good friend of the Malagasy, and she is a great and prosperous nation, rejoicing in her own independence, and how it is that she can treat us thus is hard to understand. Sometimes I find it difficult to believe that the French government has authorized these proceedings. How can one of the greatest nations upon earth, I say to myself, set itself to destroy a weak nation? Leaving France out of consideration, however, what about the three great kingdoms mentioned — kingdoms which are doing so much for the progress of the world, and enjoy independence and prosperity themselves — will they stand aside and allow France to overthrow the good work done in a small nation just starting in the right direction? Let what I have said suffice. We wait for God to judge us in this matter. May his will prevail."

Rev. James Sibree, Jr., gives, in the *Chronicle*, an account of the churches at Antananarivo, from which it appears that there are, in the city and its suburbs, twenty-six churches connected with the London Missionary Society. The population of the city is about one hundred thousand. With the exception of three, these churches have been built since the reopening of Madagascar, in 1862. Four of these, having handsome stone buildings, are memorial churches, built on the site of, or to commemorate, events connected with the martyrdom of Christians during the era of persecution. One of the twenty-six is built of wood and the rest of sun-dried brick and stone. They are all well filled on every Sunday morning. Connected with them, in the districts round about, are no less than 580 congregations. Aside from these churches connected with the London Society, the Society for the Propagation of the Gospel has three churches, the Norwegian Lutherans one, and the Roman Catholics four. These facts show that the capital of Madagascar is well provided with Christian churches. The London Society's College is a massive structure, in which are gathered fifty students, three fourths of whom are in preparation for the Christian ministry.

NEW GUINEA.

Encouraging reports are continually coming to the London Society concerning its work on this Island, where twelve years ago work was begun. There are twelve hundred children under daily instruction, many of whom can read and write and cipher well. One of eleven persons recently received to the church at Port Moresby, was Ruako, a pirate of former days, who was once the terror of all neighboring villages. He was formerly the leader of the young men of that region, who followed him joyfully, since they never failed to return laden with spoils. All who resisted him were put to death. But recently this man, renewed by Christ, held together a heathen audience by telling them Bible stories from sunset to sunrise. It is said that all fighting and killing along the coast have ceased. The great difficulty in the prosecution of missions in New Guinea is the number of dialects used, four sets of books being necessary. Rev. Mr. Gill writes of uniting in worship with tribes the very existence of which was unknown twelve years ago, and yet these natives have hymn-books and some portions of the New Testament in their own dialects.

AFRICA.

Basutos. — The English *Congregationalist* for September reports that the French mission among the Basutos is recovering from the disastrous effects of the war. "The statistics of the year 1883–84 give a total membership of 4,424 for the fifteen stations, with 1,162 catechumens. The total contributions for home and foreign missions amounted to more than £1,000. Indeed, the liberality of the people, though not so great as before the war, is very satisfactory. The number of native helpers was 103, all of whom are supported by the native churches.

THE ZAMBESI. — The same journal says that M. Coillard is bravely pushing on his way, in spite of manifold difficulties, to the Zambesi. "The last news received showed that he had left Shoshong, and was well on his way northwards. From the Zambesi tidings had reached M. Coillard that young Arnot was persevering with his school at the capital, and that the chief was longing for the arrival of M. Coillard. The Jesuits had been to see him, but he did not want them, and he had refused them permission to enter his territory."

COREA.

THE *Foreign Missionary* reports that the Presbyterian Board has recently appointed a missionary for Corea, who will sail for Japan in December next, but he is to remain in Japan for the study of the language with some of the Christian natives of Corea now residing in Tokio. It is not deemed expedient as yet for Christians to attempt a residence within the Corean Peninsula. Dr. Maclay, of the American Methodist Mission in Japan, has visited Corea, and reports that in an interview with a prominent officer of the government he was informed that the king had decided not to place any obstacles in the way of Protestant missionaries. The officer implied that there was still a strong opposition to that form of Christianity (Roman Catholic) which had formerly occasioned such trouble in Corea.

RUSSIA.

PROFESSOR FRANZ DELITZSCH, of Leipzig, is the author of a pamphlet relating to a singular movement among the Jews of Southern Russia, led by one Joseph Rabinowitz, himself a Jew and a lawyer of some distinction. The theory of this man is that Jesus is the Messiah, to be received as leader and brother; that there have been many additions to the teachings of Christ by the Gentiles who have accepted him, and that a return is necessary to the true gospel as Jesus delivered it. It is an interesting question what will come of this movement, but it is clear that it has already taken a deep hold on the minds of many Jews in Bessarabia.

Miscellany.

THE CHURCH AND MISSIONS.

THE mission is not an organ of the church, but the church is the organ of the mission, divinely appointed, divinely endowed, divinely dwelt in. The church has been consecrated to this work by its Master; and when the consecration is accepted, penetrating not only into assemblies and councils, but into every little group of Christian people — penetrating like a fire that burns into men's souls and then leaps out in flames of impulse and passionate surrender, we shall see the mission as Christ would have it be. The story of it, and the pitiful wail of Christless men as they grope in their millions round the great altar-stairs for God — and more pitiful still if they are so blind as not to feel their blindness — will be poured from every pulpit; it will be the burden of daily prayer in every Christian home; every one will study for himself, as Canon Westcott recommended the other day, the annals of the present conquests of the cross; the children will grow up, believing that this is the aim for which they are to live, and churches will meet to plan their great campaigns and send out the best and ablest men they have to take part in this war of love. It will be the cause of the hour into which men will pour all that they would spend on the greatest struggle they have ever known — labor and treasure and genius; the affections and the life will pour these and more, because this cause must always overtop every other.

It is time for the church to ask this consecrated spirit, to ask for the entire

congregation the consecration that is asked and expected of the single man or woman whom it sends out to the field. Consecration, such as I have indicated, so pervading and entire, is not impracticable. It is a large hope — large beyond measure, some would say; but it is confirmed by the voice of history, it is luminous with promise. Every intensely missionary epoch has caught something of that temper. The Apostolic Church had no missionary societies, for the Word of God sounded out from every believer, and they went everywhere preaching the Word. The missions of the early middle ages were wrought in the spirit of the Irish monk, who said: "My country is wherever I can gather the largest harvest for Christ." The Moravians moved upon our modern heathenism, not by a few adventurous soldiers, but by battalions. When Louis Harms became the minister of Herrmannsburgh, there was not a man in his parish who knew what missions meant; and when he died there was scarcely one but was either a missionary or helping the mission. Consecration to the mission is practicable, but it must be wrought by the Holy Ghost. Pentecost was the preface to the apostolic mission. Let us believe in the promise of the Father as they believed at Pentecost, and there will come another birthtime of spiritual fervor and enthusiasm, burning away all of men's weak selfishness that stands between them and the promises of God, and the spirit of the apostolic mission will rise once more, and spread over a richer and far wider life. — *Rev. A. Fleming Stevenson.*

Middlesex county.

Cambridge, Nor

Everett, Cong.

Framingham,

BIBLIOGRAPHICAL.

Cross; or, The Fulfilling of the [illegible] Chapters on Missionary Work. By F. E. Arnold-Foster. New York: Thomas Whitaker. pp. 540. Price, $1.75.

We have been interested in this volume, as an indication of the increasing desire for information in regard to missionary work, and especially of the purpose to instruct children and youth. This book is designed for young people from ten to fourteen years of age, and purposes to present facts in such a way that they can be clearly understood by persons of that age. In this it has succeeded, and they will find many things explained which most books designed for them assume that they know. The book refers chiefly, though not exclusively, to the missions of the Church of England, including both the Church Missionary Society and the S. P. G.; but Carey, Judson, and other Nonconformists, are not forgotten. There is an interesting chapter on how children can help missions.

BOOKS RECEIVED.

The Divine Authority of the Bible. By G. Frederick Wright, Professor in Oberlin Theological Seminary. Boston: Congregational Publishing Society. pp. 241. Price, $1.25.

The Corruptions of the New Testament. By H. L. Hastings. Boston. 80 pp.

Public Exercises at the Presentation of the Portraits of Rufus Anderson, Mrs. Harriet Newell, and Mrs. Ann H. Judson, to Bradford Academy, March 26, 1884.

Anecdotes Illustrative of New Testament Texts. New York: A. C. Armstrong & Son. 390 pp. Price, $1.50.

Manual of Preaching; Lectures on Homiletics. By Franklin W. Fisk, Professor in Chicago Theological Seminary. New York: A. C. Armstrong & Son. 337 pp. Price, $1.50.

Ogilvie's Handibook of Useful Information. New York: J. S. Ogilvie & Co. 128 pp. Price, 25 cents.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the mission in West Central Africa in its present trials; that our brethren who have been compelled to leave that field of labor may be kept and strengthened where they now are, and that in God's good providence the way may be opened for their return to the people among whom they have toiled.

ARRIVALS IN THE UNITED STATES.

August 18. At New York, Miss Electa C. Parsons, of Constantinople.

DEPARTURES.

September 25. From New York, Rev. B. F. Ousley and wife, to join the East Central African Mission; also Miss Fidelia Phelps, to join the Zulu Mission.

October 4. From New Yo journal says th Clark and wife, returning to the Austrian Mission.

October 7. From San Fra ulties, to the shall R. Gaines and wife, to join the Japan Mission; also Mrs. F. H. Learned, was we to the same mission.

October 11. From Boston, Rev. Henry S. Barnum and wife, now transferred from the Eastern to the Western Turkey Mission; also Miss Nellie S. Bartlett, to join her parents at Smyrna; Rev. George D. Marsh and wife, returning to the European Turkey Mission; Miss Henrietta West, to join the Central Turkey Mission.

October 18. From San Francisco, Rev. S. F. Woodin, returning to the Foochow Mission, and Rev. George H. Hubbard and wife, accompanied by Mrs. Harriet L. Peet, Miss Kate C. Woodhull, M.D., and Miss Hannah C. Woodhull, to join the same mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. Affairs in Foochow. (Page 452.)
2. Native agents at Pao-ting-fu. (Page 453.)
3. Medical work in Shanse. (Page 455.)
4. Religious attitude of the Chinese. (Pages 448–450.)
5. Armenia College. (Page 458.)
6. An ordination in Eastern Turkey. (Page 459.)
7. Attitude of Japanese officials. (Page 456.)
8. Items from Ceylon. (Page 460.)
9. The Annual Meeting of the Board. (Pages 424–448.)

Donations Received in September.

MAINE.

Cumberland county.			
Auburn, High-st. Cong. ch.	200 00		
Yarmouth, B. Freeman,	25 00	—225 00	
Hancock county.			
Ellsworth, Cong. ch. and so.		2 00	
Knox county.			
Warren, Cong. ch. and so.		21 00	
Lincoln and Sagadahoc counties.			
Woolwich, Cong. ch. and so.		15 00	
Penobscot county.			
Bangor, Central Cong. ch., 125; 1st Cong. ch., 33.26,	158 26		
Brewer, 1st Cong. ch.	17 50	—175 76	
Piscataquis county.			
Brownville, A friend,		1 00	
Somerset county.			
Norridgewock, Cong. ch. and so.		46 10	
Union Conf. of Churches.			
Hiram, Cong. ch. and so.		4 00	
Waldo county.			
Camden, Elm-st. Cong. ch.	20 00		
Searsport, 1st Cong. ch.	26 50	—46 50	
Washington county.			
East Machias, Cong. ch., m. c.	10 29		
Machias, Cong. ch. and so.	10 41		
Robbinston, Cong. ch. and so.	7 00	—27 70	
York county.			
Alfred, Cong. ch. and so.	39 15		
Kennebunk, Union Cong. ch.	21 44		
Wells, 1st Cong. ch.	26 00	—86 59	
		651 65	
Legacies.— Lebanon, Olive A. Moody, by Stephen D. Lord, Ex'r,		122 66	
		774 31	

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.			
Alstead Centre, Cong. ch. and so.	16 65		
East Alstead, Cong. ch. and so.	5 35		
Winchester, Cong. ch. and so.	51 87	—73 87	
Grafton county.			
Hanover, Cong. ch. at Dartmouth College,	94 47		
Littleton, Cong. ch. and so.	6 50		
Orford, West Cong. ch.	16 24		
Orfordville, Cong. ch. and so.	5 00	—122 21	
Hillsboro' co. Conf. of Ch's. George Swain, Tr.			
Hudson, Cong. ch. and so.	4 00		
Mason, Rev. Daniel Goodwin,	6 00		
South Merrimack, A friend,	5 00		
Wilton, 2d Cong. ch.	11 00	—26 00	
Merrimac county Aux. Society.			
Canterbury, Cong. ch. and so.	32 00		
Concord, West Cong. ch.	11 00		
Franklin, Cong. ch. and so.	35 00		
Hooksett, Cong. ch. and so.	10 50		
Salisbury, Cong. ch. and so.	6 25		
Sanbornton, Cong. ch. and so.	29 25	—124 00	
Rockingham county.			
Exeter, A friend in 2d ch., 5; A friend, 1,	6 00		
Salem, Cong. ch. and so.	7 00		
Stratham, Cong. ch. and so.	5 00	—18 00	
Sullivan county Aux. Society.			
Meriden, Cong. ch., m. c., 2.40; Mrs. Lucia Wells, 5,	7 40		
Sunapee, Mrs. George H. Bartlett,	5 00	—12 40	
		376 48	

VERMONT.

Addison county.			
Middlebury, Mary A. Mead,	10 00		
New Haven, Cong. ch. and so.	64 70	—74 70	
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.			
Lyndonville, Cong. ch. and so.	17 50		
St. Johnsbury, South Cong. ch., 332.36; Rev. C. F. Morse, 10,	342 36	—359 86	
Chittenden county.			
Jericho, 2d Cong. ch.	9 55		
Richmond, Cong. ch. and so.	37 50		
Williston, Cong. ch. and so.	4 20	—51 25	

Essex county.
Granby and Victory, Cong. ch. and so. 11 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
Sheldon, A. F. Durkee, 1 00
Lamoille county.
Stowe, Cong. ch. and so. 64 00
Orleans county.
Brownington and Barton Landing, Cong. ch. and so. 6 92
Lowell, Cong. ch. and so. 6 11
Newport, Cong. ch. and so. 19 00——32 03
Rutland county.
Danby, Cong. ch. and so. 3 00
Hubbardton, Cong. ch. and so. 4 63
Pittsfield, Cong. ch. snd so., 10.60; Mrs. Caroline Lewis, 10, 20 60
Rutland, Cong. ch. and so. 262 99——291 22
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro', Cen. ch., m. c., 25.77; "H.," 7, 32 77
Dummerston, Cong. ch. and so. 12 66——45 43
Windsor county.
Norwich, Cong. ch. and so. 6 00
Royalton, A. W. Kenney, 30 00——36 00
966 49

MASSACHUSETTS.

Berkshire county.
Alford, Cong. ch. and so. 23 93
Curtisville, Cong. ch. and so. 47 70
Housatonic, Cong. ch. and so. 52 79
Sheffield, Cong. ch. and so. 23 46
West Stockbridge Centre, Cong. ch. and so. 18 38——166 26
Bristol county.
Mansfield, Cong. ch. and so. 13 63
Brookfield Asso'n. William Hyde, Tr.
Globe Village, Evang. Free ch. 46 00
Oakham, Cong. ch. and so., add'l, 5 63
West Brookfield, Cong. ch. and so. 21 50——73 13
Essex county, North.
Amesbury, Cong. ch. and so. 11 28
Ipswich, Rev. E. B. Palmer, 10 00
Merrimac, Cong. ch. and so. 125 00
West Newbury, 1st Cong. ch., m. c. 17 36——163 64
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Boxford, Cong. ch. and so. 56 66
Hamilton, 1st Cong. ch. 13 25
Peabody, Rockville Cong. ch. 9 00——78 91
Franklin co. Aux. Soc. Albert M. Gleason, Tr.
Sunderland, Cong. ch. and so. 24 00
Whately, Cong. ch. and so. 31 00——55 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Agawam, Cong. ch. and so. 50 74
Holyoke, 2d Cong. ch., 69.04; 1st Cong. ch., 20.18, 89 22
Monson, Cong. ch., m. c. 8 92
Palmer, 1st Cong. ch. 7 21
Springfield, Memorial ch., 135; Olivet ch., with other dona., to const. WM. O. ROOT, H. M., 38.30; North Cong. ch., 37.83, 211 13
Westfield, 2d Cong. ch. 75 00
West Springfield, Park-st. ch., 34.40; 1st Cong. ch., 22, 56 40——498 62
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch, 50 00
Easthampton, 1st Cong. ch. 64 38
Enfield, Edward Smith, 80 00
Goshen, Joseph F. Forbes, for Micronesia, 1 25
Hadley, 1st ch. and so., 23; Russell ch., 19.64, 42 64
Hatfield, Cong. ch. and so. 41 50
Middlefield, Cong. ch. and so. 50 00
Northampton, A friend, 100 00
South Hadley, 1st Cong. ch. 54 00
South Hadley Falls, Cong. ch. and so., with other dona., to const. CALVIN PRESTON, H. M., 25; John Gaylord, 10, 35 00——518 77
Middlesex county.
Cambridge, North-ave. Cong. ch. 9 03
Everett, Cong. ch. and so. 5 08
Framingham, South Cong. ch. 172 50
Somerville, Franklin-st. ch., 125; Rev. Edw. S. Tead, 5, 130 00
Tewksbury, Cong. ch. and so. 1 00
Wakefield, Cong. ch. and so. 173 92
West Somerville, Cong. ch. and so. 10 00
Winchester, "H." 10 00——511 53
Middlesex Union.
Fitchburg, Rollstone ch. 100 00
———, A friend, 50 00——150 00
Norfolk county.
Braintree, 1st Cong. ch., m. c. 13 00
Brookline, Harvard ch. and so., 154.40; Mrs. I. R. Noyes, 50, 204 40
Dedham, 1st Cong. ch. 27 00
Franklin, 1st Cong. ch. 28 00
Norwood, Cong. ch. and so. 90 00
South Braintree, Cong. ch. and so. 23 11
Wollaston, Cong. ch. and so. 18 00
Wrentham, 1st Cong. ch. 47 39——450 90
Plymouth county.
Rockland, Cong. ch. and so. 100 00
Suffolk county.
Boston, Park-st. ch., 140; Immanuel ch. (Roxbury), 100; Central ch. (Jam. Plain), 100; Eliot ch., 10.45; Highland ch., 6.76; Union ch., 1, 358 21
Chelsea, 1st Cong. ch., 70; Central ch., 25.58, 95 58——453 79
Worcester county, North.
Ashburnham, 1st Cong. ch. 52 75
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Berlin, Miss P. A. Holder, 2 00
Sterling, Asa Keyes, 12 00
Webster, Cong. ch. and so. 25 00
Worcester, Union ch. and so. 145 49——184 49
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Douglas, Cong. ch. and so. 28 50
Sutton, Cong. ch. and so. 120 00
Westboro', Evang. Cong. ch. 84 72
Whitinsville, Cong. ch. and so. 100 00——333 22
———, A friend, 1 00
3,805 64
Legacies.—Amherst, Simeon Clark, by E. W. Clark and F. Gaylord, Exr's, 500 00
So. Abington, Alfred Brown, by Wm. P. Corthell, Ex'r, in part, 2,000 00–2,500 00
6,305 64

RHODE ISLAND.

Seekonk and East Providence, Cong. ch. and so. 20 00

CONNECTICUT.

Fairfield county.
Fairfield, Cong. ch. and so. 143 00
New Canaan, Cong. ch. and so. 132 50
Trumbull, Cong. ch. and so. 15 75
Weston, Cong. ch. and so. 10 00——301 25
Hartford county. E. W. Parsons, Tr.
Burlington, Cong. ch. and so. 9 35
Canton Centre, Cong. ch. and so. 18 00
East Windsor, Cong. ch. and so. 30 00
New Britain, 1st Ch. of Christ, 61.55; South Cong. ch., 37, 98 55
West Hartford, Lucy J. Ellsworth, 5 00
Windsor, Cong. ch. and so. 71 21——232 11
Litchfield co. G. C. Woodruff, Tr.
Thomastown, Cong. ch. and so. 31 40
Watertown, John DeForest, 100 00——131 40
Middlesex co. E. C. Hungerford, Tr.
Middletown, 1st Cong. ch. 19 76
New Haven co. F. T. Jarman, Agent.
Branford, H. G. Harrison, 10 00
Guilford, 1st Cong. ch., to const. Rev. EDMUND M. VITTUM, H. M. 50 00
New Haven, Davenport ch., to const. MORRIS M. BURDICK, H.M., 100; United ch., m. c., 12.25, 112 25——172 25
New London co. L. A. Hyde and L. C. Learned, Tr's.
New London, Ch. of Christ, 202 16

Tolland county. E. C. Chapman, Tr.
Hebron, Mr. and Mrs. Jasper Porter, 2 00
Stafford Springs, A friend, 1 00——3 00
Windham county.
Killingly, Williamsville Cong. ch. 8 00
1,069 93

Legacies. — New Haven, Sarah Blackman, by Chas. S. Blackman, Ex'r, 200 00
Norwich, Erdix Tenny, by Allen Tenny, 500 00
West Hartford, Abigail P. Talcott, by E. A. Whiting, Trustee, 100 52——800 52
1,870 45

NEW YORK.

Berkshire, 1st Cong. ch. 38 75
Brooklyn, South Cong. ch. 40 00
Chateaugay, Rev. C. C. Torrey, 11 25
New Lebanon, Cong. ch., m. c. 5 00
New York, Wm. C. Hunter, 10 00
Penn Yan, Chas. C. Sheppard, to const. JOHN S. SHEPPARD, LOUISA P. SHEPPARD, and ROBERT A. PATTESON, H. M. 1,000 00
Rochester, Plymouth Cong. ch. 18 79--1,123 79
New York, Donation incorrectly acknowledged in May *Herald*, now deducted, 40 00
1,083 79

Legacies. — Homer, Dea. Manley Hobart, by Chas. A. Skinner, Ex'r, 1,000 00
2,083 79

PENNSYLVANIA.

Beaver Meadow, Welsh Cong. ch. 7 00
Johnstown, Welsh Cong. ch. 46 00
Parsons, Welsh Cong. ch. 5 00
Scranton, T. E. Nettleton, 50 00——108 00
Legacies. — Pittsburgh, David Jones, by Wm. Jones, Ex'r, 45 00
153 00

NEW JERSEY.

Westfield, Cong. ch. 29 43

GEORGIA.

Woodville, Pilgrim ch. and Sab. sch. 1 11

OHIO.

Brooklyn, Cong. ch. 11 00
Claridon, 1st Cong. ch. 41 37
Delaware, A friend, 25 00
Hartford Cong. ch. 3 08
Litchfield, Cong. ch. 12 15
Oberlin, 2d Cong. ch., 150; 1st Cong. ch., 45.93, 195 93
Painesville, 1st Cong. ch. 25 00
Sheffield, Cong. ch. 15 00
South Cleveland, Welsh Cong. ch. 8 00
Weymouth, Cong. ch. 3 75——340 28

INDIANA.

Auburn, James Adams, 5 00

ILLINOIS.

Alton, Ch. of the Redeemer, 38 50
Aurora, New Eng. Cong. ch. 40 36
Bartlett, Cong. ch. 17 00
Byron, Cong. ch. 1 00
Chebanse, Cong. Sab. sch., for running expenses of *Morning Star*, 3 20
Chicago, 1st Cong. ch., 125; Union-park Cong. ch., m. c., 4.57, 129 57
Crete, Rev. J. F. Smith, 5 00
Evanston, Cong. ch. 57 25
Galesburg, 1st Cong. ch. 121 50
Kewanee, Cong. ch. 50 52
Metamora, Christian Union, 10 00
Sycamore, Shepard Wood, 4 99——478 89

MISSOURI.

Carthage, Cong. ch. 19 56
Kansas City, Olivet Cong. ch. 10 00——29 56

MICHIGAN.

Baldwin, Cong. ch. 3 76
Calumet, Cong. ch. 241 44
Detroit, Trumbull-ave. Cong. ch. 20 93
Grand Rapids, South Cong. ch. 5 50
Hancock, Cong. ch. 4 00
Laingsburg, Cong. ch. 3 40
South Haven, Cong. ch. 12 35——291 38

WISCONSIN.

Beloit, 1st Cong. ch., 60.38; Rev. G. W. Nelson, 10, 70 38
Emerald Grove, Cong. ch. 13 21
Evansville, Cong. ch. 35 00
La Crosse, 1st Cong. ch. 100 00
Milwaukee, Mrs. L. C. Foster, 31 50
Racine, 1st Pres. ch. 21 00
Rosendale, Cong. ch. 34 00
Salem, Wm. Munson, 50 00
Wauwatosa, Cong. ch. 2 25——357 34

IOWA.

Anamosa, Cong. ch. 31 00
Cass, Cong. ch. Miss. Soc'y, 7 00
Grinnell, Cong. ch. 18 33
Keokuk (14, ack'g'd in Oct. *Herald* from Mrs. L. H. Ayer should have been from Kellogg Day).
La Motte, ALEXANDER MCDOLE, to const. himself and wife, H. M. 246 00
Montour, Cong ch. 22 03
Shenandoah, Cong. ch. 14 25
Sioux City, A friend, 10 00
Stacyville, Rev. N. H. Blackmer, 3 00——351 61

MINNESOTA.

Edgerton, 1st Cong. ch, 6 00
Glyndon, Union ch. 6 43
Minneapolis, Plymouth ch., 31.87; "Open Door" ch., 5.55, 37 42
Plainview, Cong. ch. 8 00
St. Cloud, Cong. ch. 4 60
St. Paul, Plymouth Cong. ch. 41 87
Winona, Cong. ch. 50 00——154 32

KANSAS.

Council Grove, 1st Cong. ch. 6 00
Little River, Cong. ch. 1 00
Wabaunsee, 1st Ch. of Christ, 15 25——22 25

NEBRASKA.

Buda Flat, Ger. Cong. ch. 6 00
Sutton, 1st Cong. ch. 4 25——10 25

CALIFORNIA.

Lugonia, Cong. ch. 5 00
Murphy's, Cong. ch. 2 60
Oakland, 1st Cong. ch., 67.22; Plymouth-ave. ch., 43.75, 110 97
Pescadero, Cong. ch. 2 00
Rutherford, R. McComb, 5 00
San Francisco, 3d Cong. ch. 51 85——177 42

DAKOTA TERRITORY.

Scotland, Ger. Cong. Ass'n, 6 25

ARIZONA TERRITORY.

Tucson, R. J. Liston, 10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Foochow, Rev. J. E. Walker, 3 63

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For Mrs. Schneider's work, Constantinople, 118 80
For the Krabschitz sch., Austria, 160 00——278 80

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Canaan, Cong. Sab. sch., 1.25; Castine, Cong. Sab. sch., 5; Eastport, Cent. Cong. Sab. sch., 5; Hampden, Cong. Sab. sch., 3; Holden, Cong. Sab. sch, 1.25, 15 50
NEW HAMPSHIRE. — Hooksett, Cong. Sab. sch., 3; Lancaster, Cong. Sab. sch., for Boys' School at Bardesag, 25, 28 00
MASSACHUSETTS. — Andover, Sem'y Sab. sch., for Mrs. T. D. Christie's work, 25; Easthampton, Rev. and Mrs. A. M. Colton, and Elizabeth S. Colton, for a school in care of Rev. C. W. Holbrook, Natal, 50; Worcester, Salem-st. Sab. sch., 25, 100 00
CONNECTICUT. — Windsor, Cong. Sab. sch. 50
NEW YORK. — Brooklyn, Central Cong. Sab. sch., for Special Catechist in Madura Mission, 36 00
OHIO. — Conneaut, Cong. Sab. sch. 12 00
WISCONSIN. — Boscobel, Cong. Sab. sch., 4; Evansville, Cong. Sab. sch., 2.25; Rosendale, Cong. Sab. sch., 10, 16 25
DAKOTA TERRITORY. — Deadwood, Cong. ch. "Earnest Workers," 7 60

215 85

Donations received in September, 11,345 35
Legacies " " 4,468 18

15,813 53

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

MAINE.

Bath, A friend, 3 25
Brownville, Mrs. H. J. Tufts, 50
Burlington, "Morning Stars," 6 25
Oldtown, Cong. Sab. sch. 11 25
Portland, Friends, 1 00
Saco, Two boys, 1 75
Strong, Two little boys, 20
Westbrook, 2d Cong. ch. 50 00
Woolwich, Cong. Sab. sch. 1 25 — 75 45

NEW HAMPSHIRE.

Boscawen, Mrs. M. G. Coggswell, 5 00
Concord, Friends, 3 25
Dublin, Friends, 1 25
Lower Gilmanton, Friends, 2 00
Manchester, 1st Cong. Sab. sch. 50
Marlboro', Cong. Sab. sch. 28 06
Meriden, Cheerful Givers, 2 75
Milford, Cong. Sab. sch. 50
Northwood, Cong. Sab. sch. 1 75
Pelham, E. W. Tyler, 1 00
Salisbury, Cong. Sab. sch. 10 00
Wilton, Boys' Miss'y Soc. 1 00 — 57 06

VERMONT.

Danville, Cong. Sab. sch., add'l, 1 50
East Berkshire, Cong. Sab. sch. 22 50
Enosburgh, Cong. Sab. sch. 25 50
Essex Junction, Cong. Sab. sch., 3.75; Golden Rule Mission Band, 5, 8 75
Jericho Centre, Cong. Sab. sch., add'l, 60
Manchester, Cong. Sab. sch., add'l, 1 25
Middletown Springs, Cong. Sab. sch. 23 00
Newport, Cong. Sab. sch. 22 00
Pittsford, Cong. Sab. sch. 25 00
St. Albans, 1st Cong. Sab. sch. 19 00
Waitsfield, Cong. Sab. sch., add'l, 2 80
Weathersfield Centre, Cong. Sab. sch. 6 00
West Townsend, Cong. Sab. sch. 20 00
Wilmington, Cong. Sab. sch. 5 00 — 182 90

MASSACHUSETTS.

Ashland, Cong. Sab. sch., add'l, 25
Attleboro' Falls, Central Cong. Sab. sch. 12 10
Bernardston, Ortho. Sab. sch., infant class, 30
Boston, Central Sab. sch, 50; A friend, 1; Friends, 1; Mary DePeyster Tappan, 25c. 52 25
Brighton, Cong. Sab. sch. 76
Chesterfield, Cong. Sab. sch. and others, 8 75
Cotuit, Cong. Sab. sch. 18 00
Douglas, Cong. Sab. sch. 5 00
Foxboro', Cong. Sab. sch. 1 00
Franklin, 1st Cong. Sab. sch. 20 00
Georgetown, 1st Cong. Sab. sch. 11 25
Goshen, Cong. Sab. sch. 9 30
Granby, Cong. Sab. sch., 20; Individual gifts, 10.55, 30 55
Hampden, Cong. Sab. sch. 7 50
Harvard, Cong. Sab. sch. 10 25
Haverhill, Two friends, 50
Medfield, Minnie S. Whitney, 3 00
Natick, Cong. Sab. sch., add'l, 25
Newton Centre, Three friends, 3 00
Northampton, E. B. Hinckley, 75
Northboro', Cong. Sab. sch. 16 39
North Cambridge, Mrs. T. Garritt, 1 00
Norton, Mary E. Williams, 25
Phillipston, Cong. Sab. sch. 8 80
Pittsfield, 1st Cong. ch., 3.70; South Mountain Sab. sch., 50c. 4 20
Quincy, Cong. Sab. sch. 4 00
Royalston, Lizzie W. Chase, 25
Salem, Tabernacle Sab. sch., Class 14, 3 00
Scituate, Two friends, 1 00
Sheffield, Cong. Sab. sch. 10 10
Shrewsbury. Cong. Sab. sch. 31 00
South Braintree, Cong. Sab. sch. 11 50
South Deerfield, Cong. Sab. sch. 1 00
South Natick, John Eliot Sab. sch. 11 00
Springfield, Friends, 2; Francis Bains, 25c. 2 25
Ware, 1st Cong. Sab. sch. 15 50
West Gloucester, "E. H. C." 50
West Newbury, Five friends, 1 25
West Newton, Cong. Sab. sch. 50 25
Whately, Cong. Sab. sch. 12 75
Williamstown, 1st Cong. Sab. sch., add'l, 1 00
Winchendon, 1st Cong. Sab. sch. 2 50
Woburn, 1st Cong. Sab. sch. 70 00 — 454 25

RHODE ISLAND.

Providence, A friend in Cong. ch. 2 00
Seekonk and East Providence, Cong. Sab. sch. 8 00 — 10 00

CONNECTICUT.

Canaan, 1st Cong. Sab. sch. 3 25
Chaplin, Mission Circle, 3 00
Cornwall, Cong. Sab. sch. 25
Danbury, 2d Cong. Sab. sch. 14 00
East Haddam, 1st Cong. Sab. sch. 11 25
Ellington, Cong. Sab. sch. 25 00
Glastonbury, Eagleville Cong. Sab. sch. 8 25
Greeneville, Cong. Sab. sch. 50 25
Haddam, Cong. Sab. sch. 6 00
Hartford, Warburton Chapel Sab. sch., 37.30; Talcott-st. colored Sab. sch., 1.50; Windsor-ave. Sab. sch., add'l, 25c. 39 05
North Manchester, Cong. Sab. sch. 10 00
Norwich, 1st Cong. ch. 10 00
South Coventry, Cong. Sab. sch. 37 50
Voluntown and Sterling, Cong. Sab. sch. 6 00
Watertown, John DeForest, 25 00
West Chester, Cong. Sab. sch. 1 00
Winsted, 1st Cong. Sab. sch. 22 37 — 272 17

NEW YORK.

Albany, Five friends, 1 25
Astoria, Geo. M. and E. J. Woolsey, 10 00
Columbus, Cong. Sab. sch. 10 00

Eldred, Cong. Sab. sch. 50
Homer, Cong. Sab. sch. 42 50
Hopewell, Nathaniel Smith, 25
Ithaca, Four children, 4 00
Madison, Cong. Sab. sch. 26 25
Orient, Cong. Sab. sch. 23 00
Owego, Cong. Sab. sch., and others, 26 00
Poughkeepsie, 1st Cong. Sab. sch. 25 00
Syracuse, Plymouth Cong. Sab. sch. 19 21
Waterville, Cong. Sab. sch. 8 50—196 46

NEW JERSEY.

Iona, Cong. Sab. sch., add'l, 25
Newark, 1st Cong. Sab. sch., 32.40; South-park, Pres. Mission, Sab. sch., 10.65, 43 05
Westfield, Cong. Sab. sch. 39 81
Woodbridge, 1st Cong. Sab. sch. 15 00—98 11

VIRGINIA.

Falls Church, Cong. Sab. sch. 8 00

GEORGIA.

Atlanta, Five children, 1 25

ARKANSAS.

Little Rock, Cong. Sab. sch. 2 00

TEXAS.

Denison, Nellie W. Robinson, 25

OHIO.

Huntington, Three friends, 75
Huron, Mrs. E. H. Alvord, 2 50
Kent, Cong. Sab. sch. 11 25
Mansfield, Cong. Sab. sch., add'l, 75
North Madison, Cong. Sab. sch. 1 00
Oberlin, 1st Cong. Sab. sch., add'l, 1; S. A. Reed, 1, 2 00
Sheffield, Cong. Sab. sch. 10 00
Springfield, Cong. Sab. sch. 30 00
Toledo, Central Cong. Sab. sch. 6 50
Unionville, Mrs. E. F. Burnelle, 1 00
Wellington, Cong. Sab. sch., 9; Mable L. Pratt, 25c. 9 25
Weymouth, Cong. Sab. sch. 5 00—80 00

ILLINOIS.

Ashmore, Pres. Sab. sch. and others, 4 00
Chebanse, Cong. Sab. sch. 75
Chicago, Union-park Cong. ch., Ashland-ave. Mission Sab. sch., 20.50; Lincoln-park Cong. Sab. sch. (of wh. from "The Lamplighters," 2.50) 3.75, 24 25
Jacksonville, Cong. Sab. sch. 19 00
Lake View, "Faithful Workers," 10 00
Oak Park, Onward Mission Sab. sch. 25 00
Rio, Cong. Sab. sch. 10 00—93 00

MISSOURI.

Carthage, Cong. Sab. sch. 30 50
Green Ridge, Friends, 5 50
Kansas City, 1st Cong. Sab. sch. 5 00—41 00

MICHIGAN.

Almont, Cong. Sab. sch. 1 70
Ceresco, Mission Band, 3 00
Detroit, A. B. Raymond, 1 00
Greenville, Cong. Sab. sch. 7 00
Northport, Cong. Sab. sch. 5 00
Omena, Cong. Sab. sch. 8 46
Onekama, May James, 25
Oxford, Cong. Sab. sch. 3 75
Salem, Summit Cong. Sab. sch. 11 50
St. Clair, Friends, 2 50
Utica, Cong. Sab. sch. 5 50—49 66

WISCONSIN.

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For Young People.

PUNISHMENTS IN CHINA.

Almost everything about China is interesting to us in this Western world, for it is quite another world from ours. The "Celestials," as they call themselves, are in most of their habits and customs directly the opposite of Europeans and Americans, and their doings and sayings seem to us very amusing. But they are a sober, staid people, clinging to their customs and beliefs very closely. Yet, though hard to move, they are slowly yielding to influences from the outside world. It was a long while before they would consent to the introduction of any of the modern improvements, such as the telegraph, steamboats, and railroads, but already the telegraph lines are open between the principal cities, while the whistle of steamboats is heard all along the shores of the empire. It will not be a great many years, apparently, before the railroads will connect the interior provinces with the open ports.

PRINCE KUNG.

Recent events show that there are two parties among the Chinese: those who favor, and those who oppose, the coming of foreigners. It is not strange, in view of what some foreign nations have done and are now doing in China, that there is a deep dislike of them on the part of such as do not distinguish between those who come for gain and those who seek to do them good. Little by little, however, this distinction is seen, and we may hope that in time this anti-foreign party will disappear. Our missionaries are doing much to diminish its size.

China has among its rulers many very able men, like Prince Kung, for a long period the virtual sovereign of the empire, and Li Hung Chang, viceroy and

governor of the province of Chihli, who has proved himself a true statesman, a promoter of the welfare of his people, and a friend to foreigners who come in a friendly spirit.

One of the best books about China is Dr. S. Wells Williams's work, entitled "The Middle Kingdom." It is full of all manner of interesting and instructive matter respecting the country and the people. One of the chapters is on the administration of the laws, and, as the publishers of the volumes have kindly given us the use of two of their cuts which represented the punishment of culprits, we will quote what Dr. Williams says of them.

The cut on the opposite page represents a court of justice, of which it is said: —

"When in court the officer sits behind a desk upon which are placed writing materials; his secretaries, clerks, and interpreters being in waiting, and the lictors with their instruments of punishment and torture standing around. Persons who are brought before him kneel in front of the tribunal. His official seal, and cups containing tallies, which are thrown down to indicate the number of blows to be given the culprits, stand upon the table, and behind his seat a *ki-lin*, or unicorn, is depicted on the wall. There are inscriptions hanging around the room, one of which exhorts him to be merciful. There is little pomp or show, either in the office or attendants, compared with our notions of what is usual in such matters among Asiatics. The former is a dirty, unswept, tawdry room, and the latter are beggarly and impertinent. Of course there is no such thing as a jury, or a chief justice, stating the case to associate judges to learn their opinion; nor is anything like an oath required of the witnesses."

THE CANGUE.

One way in which evidence is sought is by torture, a method once employed even in England. No wonder that people dread to come before the courts when they may be whipped even to death, and no wonder when thus treated many confess crimes of which they are not guilty. In the picture of the court, opposite, you will see on the right hand the son of the criminal kneeling before the judge, asking that he may be permitted to bear his father's punishment. Whether such cases are very common we do not know, but they are often told about. One of the stories which Chinese boys and girls read very frequently is of the son of a man who had been condemned to death for treason. This boy, only fifteen years of age, went before the emperor and entreated to be allowed to die in his father's stead. The emperor was so much pleased with the lad's filial

piety that he not only set his father free but proposed to give the boy a title which meant "Perfectly dutiful." And what do you think the story says the boy did? He did not go home with his father, glad that both were free, but he exclaimed: "It

A CHINESE COURT.

is right and just for a son to die when his father is disgraced; but what disgrace can be compared with the idea of gaining honor at a father's expense? I respectfully decline your majesty's proposed distinction." But remember that this is a *story*.

The *cangue*, or wooden frame, which is seen in the picture placed around the neck of a prisoner, is often put upon debtors who cannot pay what they owe. It is said to carry no disgrace with it, and that it causes little pain. But if one were compelled to sit in the streets of America in such a position as is here represented we are afraid that boys would laugh at him. Of this cangue Dr. Williams says : —

"Public exposure in the *kia*, or cangue, is considered rather as a kind of censure or reprimand than a punishment, and carries no disgrace with it, nor comparatively much bodily suffering if the person be fed and screened from the sun. The frame weighs between twenty and thirty pounds, and is so made as to rest upon the shoulders without chafing the neck, but so broad as to prevent the person feeding himself. The name, residence, and offence of the delinquent are written upon it for the information of every passer-by, and a policeman is stationed over him to prevent escape."

Another punishment, which is shown in the cut on this page, Dr. Williams describes as follows : —

WHIPPING A PRISONER THROUGH THE STREETS.

"Whipping a man through the streets as a public example to others is frequently practised upon persons detected in robbery, assault, or some other minor offences. The man is manacled, and one policeman goes before him carrying a tablet, on which are written his name, crime, and punishment, accompanied by another holding a gong. In some cases little sticks bearing flags are thrust through his ears, and the lictor appointed to oversee the fulfilment of the sentence follows the executioner, who strikes the criminal with his whip or rattan as the rap on the gong denotes that the appointed number is not yet complete."

We cannot hope that when the Christian religion is known throughout China that there will be no criminals to be punished, for, alas ! there are evildoers in Christian lands. But we may hope that justice will be more strictly administered, and that there will be more mercy shown to those who have offended.

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